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Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

INTERNATIONAL QUARTERLY REVIEW

Organ of the Unitas Association English Language Edition

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The Time For Reunion

When we turn our thoughts to the divisions separating the followers of Christ, or when we simply cast a glance at the statistics proving that a good half of Christendom dwells outside the Catholic Church, we, as any true believer would, cannot but feel deep and sincere regret, not unalloyed with a sort of vexation at the causes of so great a misfortune. In most cases, we go no further, in the persuasion that this lamentable state of things admits of no remedy; but should we happen to learn that there are people who are endeavoring to bring about reunion and that such efforts are sustained by a reasonable hope of success, then our interest revives. Our zeal is awakened, and often we feel bound to offer whatever help we can to such a splendid cause.

In our times, many Christians have been busy at work to bring together those whom the divisions of the eleventh and sixteenth centuries have separated from one another. The endeavor of a good number of these Christians has been termed the Ecumenical Movement, a trend created by the aspiration towards reunion and whose very existence is founded on its quest for unity. It is estimated that more than a hundred million Christians are participants of this movement. The Church of Rome cannot be a part of any enterprise seeking unity because she possesses it already: but on the other hand, she is constantly solicitous about communicating such unity to those who have lost it. Prayers, literature, discussions--nothing is left untried to bring her children back to her again. In our day and age, and more specifically since the time of Pope Leo XIII, her activity on behalf of Christian unity has been both ardent and multiple. As Professor L. A. Zander, a student of ecumenism, states so aptly in a recent work of his: "... Catholics, while standing aside from the Ecumenical Organization, take a conscious and responsible part in the Ecumenical Movement." (1)

In fact, are not the repeated invitations the Holy Father is constantly addressing to the Western and Eastern dissidents most important contributions to unionistic effort? Here, for example, is part of the impressive message addressed by Pope Pius XII to the German Catholics at their *Mainzer Kongress* a few years ago:

"We know," said the Holy Father, "how urgent among many of your people, Catholics as well as non-Catholics, is the aspiration towards unity in the faith. And who could feel this desire more intensely than the Vicar of Christ Himself? The Church surrounds the dissidents from the faith with sincere love and with the warmth of prayers for the accomplishment of their return to their Mother, from whom God knows how many are distant without any personal guilt. If the Church is inflexible before all that could have even the appearance of compromise, or of an adjustment of the Catholic Faith with

(1) *Vision and Action* by L. A. Zander (London: V. Gollancz, Ltd., 1952), p. 42.

other confessions, or of its mixture and confusion with them, it is because she knows that there has always been and always will be one sole infallible and sure rock of the whole truth and of the fullness of grace come to her from Christ: and that this rock according to the explicit will of our Divine Founder, is herself and simply herself." (2)

We could recall as well the touching appeal for unity launched at the dawn of the Holy Year: "With good reason, men are anxious about the effrontery with which the united front of militant atheism advances, and the old question is voiced aloud: Why are there still separations? Why are there still schisms? When will the forces of the spirit and of love be united? . . . If on other occasions an invitation to unity has been sent forth from this Apostolic See, on this occasion we repeat it more warmly and paternally. We feel that we are urged by the pleadings and prayers of numerous believers scattered over the whole earth, who after suffering tragic and painful events turn their eyes towards this Apostolic See as towards an anchor of salvation for the whole world . . . For all those who adore Christ—not excluding those who sincerely but vainly await His coming and adore Him as the one promised by the prophets and still to come—do we open the Holy Door, and at the same time we extend a welcome from the heart of a father whose fatherhood in the inscrutable design of God has come to us from Jesus the Redeemer." (3)

Now, this movement to which we have referred, is definitely advancing. No doubt, we are still far from the great results we are hoping for. A good deal of prejudice, secular pursuits, an array of misunderstandings in addition to doctrinal differences—all these form obstacles which are only too real. Nevertheless, the general climate has taken a change for the better: our explanations are listened to by those who differ with us, and in some cases their doctrinal positions are approximating our own. To cite examples of this: a German Lutheran, Dr. Asmussen, has written pages about the Blessed Virgin that we Catholics can readily accept; a Swiss Calvinist, Dr. Oscar Cullman, who rejects papal authority, recognizes nevertheless that Our Lord made Peter the Head of His Church; a number of other Calvinists have formed a community at Taizé and have taken up the observance of the monastic life; a Lutheran convent of the Sisters of Mary has been founded recently at Darmstadt. In increasing numbers, too, our separated brothers have been coming to Rome as pilgrims. Quite recently, one group of some forty of them came to the center of Catholicity with the purpose of praying together in the churches and catacombs. During the pilgrimage the Holy Father received them graciously, and spoke from his "paternal heart" to these "pilgrims of

(2) *Acta Apostolicae Sedis*, 1948, p. 419.
(3) A.A.S., 1950, p. 126.

unity," as he called them. He gave them his blessing, and at the conclusion of the audience was photographed with them.

Such pilgrims bring back from Rome a more correct knowledge of the Catholic Church, and their regret for disunity is revived by their personal experience. Returning to their own environment, it is to be hoped that they will use their influence in promoting ideas of concord and Christian unity.

No one can deny that things have changed considerably. After the political revolutions we have witnessed, not to mention those which are clearly in the making, we see possibilities that fifty years ago we would have considered as pure fantasy.

This providential hour must not be allowed to pass in vain. The Instruction of the Holy Office on the Ecumenical Movement a few years ago enjoined a general exhortation upon all the faithful to pray and work for the achievement of Christian unity. Quite lately a Protestant review noted this fact and posed the question as to whether Catholics had sufficiently followed this injunction emanating from Rome. Many people, in fact, who exhibit heartfelt zeal for missionary work and make personal sacrifices for that end, have not yet understood the extreme importance and the full actuality of unitive work. Certainly, there are associations founded for this very purpose, but are they generally known? Surely, there are reviews and publications consecrated to such an apostolate, but have they a sufficient number of readers? . . .

The Good Shepherd's voice is calling to the one fold all those who consider themselves His brethren. Let us be the echo of the saintly Voice, so that all should hear it and be one with us.

The Editor

The Octave for Christian Unity

The Same, or Different Intentions?

Many people in different parts of the world are beginning to prepare for the Octave of prayer for Christian unity, which is observed in January from the eighteenth, the Feast of St. Peter's Chair at Rome, to the twenty-fifth, the Feast of the Conversion of St. Paul. Prayers will be offered during this Octave with the intention of obtaining from the divine mercy the union of all Christian people. Particular intentions, as is to be expected, are proposed for each day of the Octave. The fact that these intentions are framed in different ways, however, has been a source of disturbance to some. Among Protestants, I have been told, there are those who dislike to celebrate the Octave because the intentions formulated by Catholics are not acceptable to them. Catholics on their side do not all have the same series of intentions. This is a problem which must not be allowed to become complex, but instead should be resolved now while it still remains simple enough.

All Christians certainly can pray for the general intention. Our Lord Jesus Christ prayed to His Father that His disciples might be one. Who, then, is the Christian who cannot take the Master's prayer as his own and ask for the unity of all the disciples of Christ? The unity for which he begs is in this way very well defined within itself, even if he who prays does not know how it is so. It is sufficient to conform oneself to the will of Jesus and to pray for the particular unity He has willed. All Christians can yet again be united in this supplication. Indeed, each year one of the great events in the spiritual order of things is this agreement of a great number of Christians of various confessions who all pray at the same time that God may bring them together in unity. How can one not believe that it was the Holy Spirit Himself who inspired Father Paul Wattson to propose the Octave, and that it is He who every year moves the hearts of Christians to observe it? Cannot He be ready to grant that for which He makes them ask when the request possesses that universality, that fervor, that perseverance which are in the design of God?

This union of all in the general intention does not at all impede each from determining, through the particular intentions, that which he himself believes to be the will of Christ. It appertains to the Catholic faith to believe that the unity willed by Our Lord must be realized within the Roman Catholic Church and that, consequently, those who are outside of this Church must return to it. No one should then be offended if Catholics ask for Christian unity in accordance with their own belief and pray God to move those who are not Catholics to recognize and to accept the unity of faith, of worship, and of government which makes up Catholic unity. In fact, the intentions that Fr. Paul Wattson, after his becoming a Catholic, had approved by Blessed Pius X consist in asking for the return to the Church of the separated brethren of the Eastern rites, the Anglicans, the Lutherans and other Protestants of Europe, the Protestants of America, together

with the return to the Sacraments of Catholics not practicing their faith, and finally the conversion of the Jews. Other Catholics have preferred with Fr. Couturier to choose intentions which are somewhat different; they pray for the sanctification of the Catholics, the Ortodox, the Anglicans, the Lutherans, the Calvinists, and other Protestants. These are excellent intentions which are found implicitly in those of Father Wattson. But here they are asking for sanctification from the point of view of unity. Consequently, since they are Catholics, they feel certain and firmly believe that this sanctification will bear unity as its fruit by bringing about the return to the Church of all those who are separated from her. In reality, all Catholics are praying for the same thing.

In this matter, non-Catholics should have no reason to take offence: to wish Catholics to pray for a unity still unknown or different from Catholic unity would be to ask them to comport themselves as Protestants. Catholics, on their part, understand perfectly well that their dissident brothers formulate the intentions differently from their own. This is not to be wondered at because as long as Christians remain divided, they could not ask together for the same concrete form of unity. There is already, however, a definite progression towards this unity when all pray on the same days for that unity willed by the Saviour Himself.

The Faith and Order Commission of the World Council of Churches is proposing for each of the days of the Octave intentions the greater number of which should meet with Catholic approval. They tend to bring about among all Christians an increase of interest in the march towards unity, regret for the state of division, a change of attitude among the enemies of unity, strengthening of the persecuted Christians, and among all a deeper faith. We would make some reservation on the formulation of one or the other intention even though we recognize through the debatable terms employed the fundamental design of advancement towards the unity willed by Christ.

In any case, one must look at these things as they are. Everything that is being done to overcome the obstacles to reunion set up by sentiment, custom, and prejudice is worthy of being continued, certainly, and even of being intensified. But that will be a fruitless procedure, however, if no interest is shown in the importance of doctrine. Let individuals but go back to the sources of Revelation, let them meditate on the constitution that Jesus gave to His Church, let them but study the history of the Church to the time of the fatal divisions—and the light will appear. At the present day, three truths ought to be evident to all since they are quite clear: the first is that the Saviour founded but one Church; the second is that the Roman Catholic Church is one; and the third is that in view of the concrete circumstances of the different Churches and denominations, genuine unity will come about within the orbit of the Church of Rome, or it will never eventuate at all.

CHARLES BOYER, S.J.

Efforts Towards Reunion Between Catholics and Non-Catholic Christians in Germany

From the beginning of the present century, there has been a strong re-awakening of the desire for unity among the non-Catholic Christians of Germany, especially for the *Una Sancta*, the one Church founded by Our Lord. Indeed, it was not long before these aspirations found concrete expression in the conferences at Stockholm, Lausanne, Oxford and Edinburgh, in the foundation of the World Council of Churches, and the meetings at Amsterdam and Lund.

"This new call to (Christian) unity," writes Fr. Max Pribilla, S.J., "should find a particularly intensive response in Germany, for no other people has suffered so much from division in belief as have the Germans. This has given to our culture and our history its tragic turn, and even to this day aggravates every single one of our problems. It is no more than natural, then, if we in Germany concentrate so much of our attention on the question of relations between Catholics and Protestants. This new ecumenical spirit drove *both sides* to form some kind of association among Christians of different confessions, which came to be called the *Una Sancta*, the One, Holy, Church." (1)

Non-Catholic Christians have understood this title as pointing to an ideal the realisation of which belonged to the future. Catholics, on the other hand, from the very beginning have had the obvious duty of defending the position that the *Una Sancta* was already with us, was in fact the Catholic Church. Nevertheless, the deep sincerity of our separated brethren in this search for unity has stirred German Catholics into a consciousness of the terrible tragedy of Christian disunity, and the realisation that we Catholics have, by Christ's command, the duty of doing our utmost and of neglecting nething so as to prepare the way for their return to the true Church of Christ. At this present moment, all Christians are in grave peril from a common enemy. The modern rejection of the essential beliefs of Christianity and even of any religious faith whatever, and the prevalence of a spirit of nihilism, have shown the stringent need for accord and collaboration between Catholics and their separated brethren in their search for unity.

As early as the beginning of 1914, the Franciscan, Fr. Giesbert Menge, had made an "appeal for peace among the German peoples" in his book *Die Wiedervereinigung im Glauben* (*Reunion in the Faith*), published by Herder from Freiburg. He prefaced this appeal with words that made his intention abundantly clear: "I do not wish for a reunion brought about at the cost of the destruction of Christian

(1) *Die Una Sancta-Bewegung, Eine erste Einführung* (*The Una Sancta Movement: a First Introduction*) Kyrios Verlag, Meitingen, 1948, pp. 5-6.

thought or by the camouflaging of doctrinal differences. My goal is this: an unqualified submission to Catholic dogma as the basis of reunion." Somewhat later, in 1920, he founded the *Winfried-Bund* with its central office in Paderborn, the express aim of which was "to win back to the Roman Catholic Church all other Christians," but restricting this movement for the moment to Germany. The means were to be: "Prayer, mortification, good example and positive, non-polemical, exposition of Catholic doctrine." The review, *Friedensstadt* (City of Peace) became the official organ of the association and made its appearance in 1928.

A further step forward was made by Dr. Max Josef Metzger, the president of the *Christkoenigsgesellschaft vom Weissen Kreuz* (The White Cross Society of Christ the King), in Meitingen, near Augsburg. By letters and personal contacts he made the acquaintance of outstanding Catholics and representatives of other denominations, and organised discussions with a view to breaking down barriers arising from differences in belief. After a certain amount of preparatory work which lasted several years, and after series of conferences throughout Germany and in other countries also, the result of which enabled him to set up here and there groups of collaborators, he founded in 1925 the *Una Sancta Bruderschaft* (The Confraternity of *Una Sancta*), which united all previous groupings into one vast union of prayer. He proposed three quite distinct tasks for this new association: 1) Special attention to prayer and sacrifice as the basis of the entire movement for *Una Sancta;* 2) Close collaboration between the specialists of the various denominations with a view to eliminating mutual misunderstanding and to defining clearly and scientifically real points of difference; 3) Intense social and charitable activity towards all those in need without distinction, entailing that degree of self-sacrifice which alone would render their apostolate of the word worthy of confidence. This project found a widespread response. In 1939 and 1940 Dr. Metzger organised two ecumenical conferences. In most of the principal cities, new branches of *Una Sancta* were opened on local initiative. With the quick expansion of the movement, the insufficiency of the original confraternity caused the establishment of the free *Union of Una Sancta* with which all the branches of *Una Sancta* in Germany either joined or worked in close association. The spiritual centre of the movement was the *Christkönigshaus* (the House of Christ the King) in Meitingen; from here literature on the movement was distributed to the various branches, questions answered, and the organ of the new association called *Rundbriefe* published.

But unfortunately Dr. Metzger could not long continue his work. He was twice arrested during the so-called *Third Reich.* A woman, who had managed to get herself accepted in *Una Sancta* circles in Berlin, denounced him to the authorities in June 1943, and he was condemned to death as a traitor in April 1944. In answer to the

brave testimony he gave of the purposes of *Una Sancta*, the president of the court, Freisler, notorious for his savage record, shouted out in mockery: "*Una Sancta, Una Sanctissima, Una Sancta* - that's us! There's no one else!"

Among those worthy of mention who collaborated in the work of *Una Sancta* during the war and immediately after it, were: Dr. Pinsk of Berlin, Father Beil of Heidelberg, Dr. Casper of Klosterneuburg, Dr. Laros of Klobenz, Professor Lortz of Mainz; Pastor A. Rehbach and Baron Pechmann, both evangelicals, of Munich; Professor Martin, a convert, also from Munich; the evangelical bishop Dr. Stählin; the evangelical superintendent Ungnad of Berlin, and many others. An especially experienced adviser was found in the Jesuit, Fr. Max Pribilla.

"Action-Groups" (*Arbeitskreise*) were formed in many cities such as those in Berlin, Bonn, Dresden, Dusseldorf, Frankfurt, Hamburg, Heidelberg, Munich, and others. It is a sign of how the *Una Sancta* is developing into a positive movement all over Germany, heralding the beginning of a new period in relations among Christians. Nevertheless, there is no room for exaggerated ideas as to the numerical force of the movement which is confined, at least for the moment, to certain groups of the intelligentsia.

In spite of the widespread response to this project of Dr. Metzger, the men at the head of the movement did not lose sight of the fundamental differences that divide Catholic and Protestant which, at least for the present, would prove irreconcilable, as, for example, the primacy of jurisdiction enjoyed by the Pope. The Catholic position, of course, is that the only possible situation to the problem of reunion is the return to the Roman Catholic Church of our separated brethren and their full submission to its constitution, doctrine, and worship (cfr. Pius XI in the Encyclical *Mortalium Animos* (16 Jan. 1928)). The impossibility of a mass return, in spite of the utmost goodwill, is fully recognised,—our differences are deep-seated and further heightened by contrasting mental attitudes. Consequently, every form of mistaken irenics liable to obscure or minimise doctrinal difference has been strictly excluded.

The aims of the movement were solely: 1) the overcoming of the prejudices and misunderstandings of centuries (which, more than anything else, have been an obstacle in the way of mutual understanding and acquaintance) in an atmosphere of peaceful collaboration; 2) the acceptance of those mutual beliefs which even now still link the other denominations to the Catholic Church, even though this is no longer realised by the vast majority of their adherents; 3) the recognition of positive values in the beliefs of our separated brethren, that is to say, the identification of what particular mission the Holy Spirit has seen fit to achieve in them while separated from the Church, and thus, which particular revealed truths they have especially em-

phasised and, therefore, exemplified. This life of action gave rise, and still gives rise, to peculiar difficulties owing to the different terminology of the various parties. In fact, during the long years in which contact was broken, the different bodies have drifted farther and farther apart both in spirit and in terminology, with the result that they no longer understand what the other means even though they both speak the same German language; 4) the utmost attention to their views which they must be allowed to freely discuss with us, since their position outside the Church is one of good faith. Indeed, it is our duty to welcome completely frank criticism on their part of the way the Catholic Church presents herself to society today; 5) finally, the establishment of the means whereby the divergencies we have spoken of may receive detailed statement and their fundamental causes, coherence, and validity examined.

These five points may be summarily described as "preliminary steps towards peace between the Christians of different denominations." Dr. M. Laros of Koblenz has published an important book in this regard (*Schöpferischer Friede der Konfessionen,* Paulus Verlag, Recklinghausen, 1950). It will be impossible to arrive at the goal of the *Una Sancta* movement unless fundamental theological ideas are agreed on. Consequently, parallel to the work of the lay "Action Groups," there must be a real development of the *scientific examination* of these problems, though such work cannot be claimed to be the peculiar sphere of the *Una Sancta* movement and belongs rather to more general ecumenical work which has been developed among all Christians, be they Catholic or non-Catholic.

In a short but extremely comprehensive paper, published as far back as 1922, Professor Krebs examined in detail both the issues that divide and those that unite Protestants and Catholics (*Die Protestanten und wir,* Theatiner Verlag, Munich, 1922), urging possible ways of bridging the gulf that separates them. In 1927, Fr. Pribilla, S.J., issued a vigorous and realistic appeal for intensive theological work directed towards "reunion in faith." He followed this, in 1929, with a detailed and non-controversial account of the Conferences at Stockholm and Lausanne, and of the position of Rome vis-à-vis ecumenical projects (*Um kirchliche Einheit* (*For Ecclesiastical Unity*), Herder, Freiburg). Another pioneer for Christian Unity was Professor Arnold Rademacher whose early death was a great loss. He left two works on Church Unity: *Die Wiedervereinigung der christlichen Kirchen* (*The Reunion of Christian Churches*), Bonn, 1937, and *Der religiöse Sinn unserer Zeit und der oekumenische Gedanke* (*The Religious Sense of Our Times and Ecumenical Thought*), Bonn, 1939. Then there is the *Year-Book of Controversial Theology, 'Catholica'*, of Dr. Robert Grosche. From 1932 to 1939, this Year-Book appeared every three months until the Nazi authorities forbade its publication. But the chief work on the subject remains Professor Lortz's *Die Reformation*

als religiöses Anliegen heute (*The Reformation as a Religious Problem of Today*), Paulinus-Verlag, Trier, 1948. In four comprehensive lectures, Dr. Lortz outlines the events that led to the schism, and gives, besides, a personal portrait of Luther both as a man and as a reformer. To this he adds an account of reforms within the churches from 1600 onwards. By way of conclusion he develops his own interpretation of the Reformation which merits serious consideration by the Catholic mind as well.

There was not wanting a response "from the other side of the barrier" to this Catholic theological work. Among these publications, we would like to mention *Begegnung, Theologische Aufsätze sur Frage der Una Sancta* (*A Collaboration: Theological Essays on the Problems of Una Sancta*), a volume of essays by Professor Weber and Professor Wolf, and published by *Evangelischer Verlag*, Lempp, Munich, 1941, and a rather remarkable pamphlet *Sola Fide* by Max Lackmann, an essay in exegesis on St. James' Second Epistle (Bertelemann, Guetersloh, 1949). Under the direction of Mgr. Jäger, Archbishop of Paderborn, distinguished theologians from both sides have met together from time to time for technical discussions. One would need to make a special study to really evaluate the influence of such discussions on the specialised theological work of both parties.

It is undeniable that all these endeavours to bring together Christians of different denominations have met with considerable success in Germany. A proof of this is to be seen in the happier relations between members of different communions (*Una Sancta* supporters, for example, in giving religious expositions no longer accept popular opinion as their source for information as to what exactly is held by another body): in the elimination from text books of distorted accounts of the beliefs of other denominations: in the serious study, on the part of Protestant theologians, of Catholic theological literature: in the participation of "Catholic Observers" in Evangelical Academies which are, in fact, gatherings for the express purpose of scientific study of all present-day problems from the Christian angle (in these Academies discussions are held between theological representatives of all parties): in the close collaboration of Catholics and Protestants alike on a Christian political platform, besides direct action between highly-placed representatives of the different groups. Fr. Pribilla writes: "It is undeniable that relations between Protestants and Catholics in Germany have never been better than at present. The bitter controversies which were in vogue 50 or 60 years ago, not to speak of the stormy period of the Reformation and the Counter-Reformation, would find little sympathy nowadays among Christians. We have, then, made some progress." (2)

Another tangible result can be seen in the conversions of many members of *Una Sancta* to Catholicism, while conversions from Ca-

(2) *Op. cit.*, pp. 15-16.

tholicism to Protestantism seem to be extremely rare. It is only fair to admit that this state of things is partly due to the anguish all Christians suffer at the universal rejection of Jesus Christ and even of God. This rejection can alone explain such developments as the persecution in the Third Reich of both Protestant and Catholic alike. In like manner, the acute sensitiveness of public opinion in the face of discussions between Protestant and Catholic, even when authorised, and its quick response,—is a sign not only that a lot of venom has gone from controversy, but also that there is widespread indifference towards ecclesiastical and religious topics, and that modern man has lost all sense of certainty. The common enemy, this contemporary scepticism and lack of faith, in whatever guise it appears, and the mass of heavy social problems, have forced Christians to unite in a common front with the task of facing together problems of Divine Law, Natural Law (human rights), social reform and understanding between nations, not forgetting the practical issues (such as the provision of religious facilities for the mass of scattered refugees from the East, and the organising of charitable works). When pioneers cut a new road through a wooded wilderness, there is always the danger of hewing their way from the very first in the wrong direction and being 'off track.' Not that this renders their labour useless. All that is needed is to go back a few steps and, learning by experience, begin again until ultimate success is reached. This simile, *mutatis mutandis*, is applicable to projects for reunion. The thing is so new, the problem so deep and urgent, that there are bound to be mistakes in the first fervour of attempting to solve it.

The pastoral letter of the Archbishop of Paderborn of the 28th June, 1948 (quoted in Circular No. 11 of the *Union of Una Sancta*, 1948, p. 5) refers to these mistakes: "It is undeniable that in various *Una Sancta* conferences organised by laymen of goodwill but ill-instructed, some rash and imprudent assertions have been made, and the ensuing discussions have caused embarrassment to some of those present, giving them the impression that, in fact, there was no real difference in belief, and it was a matter of little importance whether one belonged to one denomination or the other. Further, there have been occasions when there has been *communicatio in sacris*." Here the Archbishop puts his finger on the crucial issue. In some *Una Sancta* groups deep theological questions have been discussed by laymen insufficiently instructed. Imprudent assertions have been made. Hence Dr. Pechel wrote in *Deutscher Widerstand* (Zurich, 1947, p. 65): "The positive result, perhaps the only result which will last, of the unrelenting struggle against the enemies of Christianity, has been the successful *rapprochement* of members of different denominations. Laymen on both sides are determined never to lose again this uniting for a common purpose, won at such cost and with such sacrifice. They await now from the theologians such directions as will enable them to unite outwardly also in the Church of Christ." It was also over-

looked that, to the Catholic mind, the *Una Sancta* others were seeking already existed and was the Roman Catholic Church, that Christianity may be divided but not the Church of Christ; all of which entails that the only way to wipe out this division is a return to the Church which is our Mother.

Erroneous statements like the following were not infrequently heard: "Catholics must first become Catholic in the fullest sense of the word, just as Evangelicals must become fully evangelical, so as to approach as near to Our Lord as possible. Both must work together to arrive at this goal. Only then will God grant us the grace of real union in Jesus Christ." Or again: By recognising our own errors, "our eyes will surely open to the positive values possessed by our other brethren, and step by step we shall gradually reach the fullness of true catholicism in the original and integral meaning of the word." Justifiably, therefore, the Holy Office, in its Instruction *Ecclesia Catholica* of 20th December 1949, pointed out these deviations from the truth in the section dealing with erroneous tendencies. Consequent upon this Instruction and the *Monitum* of 5th June 1948 (issued by the Holy Office also), and as a result of discussions of the doctrinal teaching in *Mystici Corporis* regarding membership of the Church, and, above all, of the declaration of the dogma of the Assumption of Our Lady, the movement to bring together members of different denominations, especially the *Una Sancta* Movement, underwent a grave crisis. Everywhere there was discussion as to whether there was any sense in continuing this kind of work, and, if there were, what direction it should take. Our separated brethren were brought face to face with the incontestable fact that the Roman Catholic Church explicitly bid them return to their Mother and that, with the publication of the new dogma, Rome showed again her claim that all should recognise the infallibility of her teaching. With this, a good number of *U.S.* groups closed down. Many friends of the great movement withdrew disillusioned. Dr. Theophil Wurm, the Evangelical bishop, was moved to write (*Süddeutsche Zeitung*, Munich, n° 126, 1950, p. 4): "It is clear now that the open declaration of what the approved aims of the Catholic Church are in taking part in interdenominational discussions no longer permits us of the Evangelical Church to continue them. If my brother comes to such discussions with the manifest intention of inducing me in the end to acknowledge that his church alone has the right to exist, while I go there in the humble hope that the honest examination of the Scriptures will lead us both to discover and correct narrow interpretation or distortion of the truth of the Bible message, are we really genuine collaborators? This we will be only if, before we open the discussions, we publicly declare our aims. The frankness with which Rome has now spoken, obliges us to use like frankness in saying what are our intentions."

But, in the course of time, even this crisis was safely overcome. Many *U.S.* groups, especially those which had been in existence for

some time and were supported by a large number of friends, remained together, and set about beginning anew in accordance with the Instruction *Ecclesia Catholica.* So the work continues in Berlin, Leipzig, Mainz, Munich, Nürnberg, Stuttgart, Tübingen, Würzburg, etc. Each year, in one or other of these centres, "*U.S.* Conferences" are organised. This year, at Whitsun, there was a meeting at Stuttgart Hohenheim, while, towards the end of June, Professor Asmussen invited the members of the Munich Circle to be his own guests in Kiel. The worldwide Octave of Prayer in January likewise enjoys great support. Every Thursday evening, in memory of the Sacerdotal Prayer of Our Lord, a special prayer is said for the reunion of all Christians. The 'House of Christ the King' at Meitingen is still the administrative centre, or rather the heart and head of the movement. Keeping within the framework of the Roman Instruction, the *U.S.* sections and the conferences it organises, devote themselves to a serious study of theological questions and an open discussion of revealed truth. The 'Circular Letters of the *Una Sancta*' have begun a new series under the direction of Fr. Thomas Sartory, O.S.B., of the Abbey of Niederalteich, which concentrates on all questions of Christian Reunion. These Letters bear the bishop's imprimatur. Articles submitted by Evangelical members are published as such without any ecclesiastical restriction or censure.

More fundamental writing is also going on. On the Catholic side, there is the book by Dr. Hermann Schmidt, *Brückenschlag zwischen den Konfessionen (Points of Contact between the Confessions)*, (Verlag Ferdinand Schönig, Paderborn, 1951), in which the author clearly indicates the opposing tenets of the different denominations which up till now prohibited any *rapprochement*, but, with equal clearness, he suggests possible lines of approach on quite major issues. On the Protestant side, there is the very interesting little work of Bishop Stählin, *Allein . . . Recht und Gefahr einer polemischen Formel ('Alone' . . . Reasons and Dangers in Using the Polemical Term)*, (Evangelisches Verlagswerk, Stuttgart, 1950), in which he asserts that the old Lutheran formula, "By grace alone, by faith alone, by Scripture alone" (can man win salvation) can no longer be maintained today in its original form but requires re-statement in terms of Catholic teaching. Something of a sensation was caused by the publication of two Evangelical works concerning the Mother of God and honour paid to Mary: *Maria, die Mutter Gottes* by Dr. Hans Asmussen (Evangelisches Verlagswerk, Stuttgart, 1950), and *Die Geschichte der Marienverehrung im deutschen Protestantismus (The History of Devotion to Mary in German Protestantism)* by Dr. Reintraut Schimmelpfennig (Schöning-Verlag, Paderborn, 1952). With some surprise we read that all practising Evangelical Christians, including their theologians, have always been deeply conscious of Mary's special rôle with regard to salvation, and today this awareness has deepened and

been more appreciated. Lastly, we would mention again the regular reports of Dr. Michael, a convert, published in *Herder-Korrespondenz* on questions of union, and his own article in the *Herder-Lexicon* (Vol. X), *Das Glaubensbewusstsein der oekumenischen Christenheit* (*The Consciousness of Faith in Christian Ecumenicity*). The Theological Circle, which, as we said above, works under the direction of the Archbishop of Paderborn, continues its studies and meets regularly twice a year.

In public life, relations are friendly. In the vast colonies of refugees from the East in central and southern Germany, quite often our friends in the Evangelical Church have given us the use of their churches for Mass. In some German provinces Catholic and Protestant are united together in the fight for denominational schools. Last year, Dr. Dibelius, the present head of the German Evangelical Church, entertained as his guest the delegate from Munich, the then Archbishop, now Cardinal Josef Wendel, throughout the celebrations connected with the *Katholikentage* in Berlin, while the central office of the Lutherans put at the disposal of the Catholics for their rally the huge wooden cross that dominated the Stadium during the Evangelical Rally the year before. This year (1953) the Catholics of Hamburg were invited through notices in the press and directly from the pulpit, to give similar hospitality to the Evangelical delegates during their annual meeting in that city. At the elections of 6th September 1953, millions of Protestants and Catholics gave their vote for the same Christian party.

It would be a misinterpretation of these facts not to see in them an indication that, today more than ever before, *there are sure grounds for optimism* as regards the prospects for the future development of the movement for the reunion of our separated brethren with the Catholic Church. Men alone could never achieve this. It is the work of the Holy Spirit, manifesting itself in the success of the ecumenical movement and in the initiative of our brethren in seeking anew the treasures of the teaching of the Roman Catholic Church. On 22nd May 1952 Dr. Albert Stöhr, Bishop of Mainz, addressed an 'apostolic letter' to his clergy with reference to the ecumenical movement in which, among other things, he notes how, during the last ten years, there has been an amazing growth of the desire to find the *Una Sancta* in the hearts of numberless Christians. In 1952, for example, a special organisation was set up in America for the unification of all American churches, working on parallel lines with the World Council of Churches. In Germany, the Reunion movement has been moving step by step, almost imperceptibly, towards the re-acquisition of many Catholic doctrinal positions. It is as if the Holy Spirit Himself were pushing believers from one fortified position to another, so that already many of them are asking themselves: Why then are we still outside the Catholic Church? The Hand of God is clearly

at work in healing the rifts that divide Christianity. The bishop points to the successive stages of this development: the abandonment of the idea of a State Church; the beginnings of a revival of strictly ecclesiastical legislation; the courageous struggle against Nazi Socialism and the so-called *Reichskirche.* Up to a short time ago, the Hierarchy was considered of secondary importance; all that was necessary was the permanence of pure doctrine. But now, in these days, the question of church law and of those who represent it is being aired again and the whole idea of the ministry and its origin discussed, especially the episcopate, even the office of Peter. The importance of a sacramental system has been re-discovered, and no one is any longer content with just 'the ministry of the word.' Much more emphasis is given to-day to Holy Communion. A celebrated ecclesiastic has pointed out to his brethren the doctrine of the Mass in the encyclical *Mediator Dei.* More sympathy is shown towards Confession. The General Council of the United Evangelical Lutheran Churches of Germany, when they met in Flensburg in April 1952, declared that the hearing of confessions is part of the duties of pastors. Greater attention and honour is being given to Mary. One of the most amazing things was the request, by one of the Church leaders, that the rigid formula of the Reform—"By the Scripture alone, by faith alone, by grace alone" —should be discarded in favour of the fully Catholic "Scripture and Tradition, Faith and Works, Grace and Merits," so that all useless, one-sided, restrictions might be avoided. The Bishop lamented the fact that by restricting all worship and honour exclusively to God the Father and God the Son, the Evangelicals have denied themselves many precious possessions: such as the help of the Angels and Saints, who are the Court of Christ the King, the ministry, the whole sacramental system, the Sacrament of the Altar. There is also the need to accept a doctrinal authority if heretical teaching is to be eliminated. However, the Bishop issued a warning against too sanguine hopes, but agreed that these can no longer be destroyed by the occasional exchange of bitter words across the bounds that divide us.

Our separated brethren are coming to see more and more clearly the truth that:

> Unity, Faith, and the ancient Creed have been retained in the Roman Catholic Church.
>
> The ancient Sacraments, the priestly Ministry, and the office of Peter are there, too.

They realise, also, that the Church of Rome is earnestly endeavouring to find an adequate answer to the problems of our time. An example would be: *Konfessionskunde* (*The Doctrine of Confession*), by Konrad Algermissen, Giesel, Celle, 1950, pp. 866-874: *Neuere Strömungen im Protestantismus* (*New Currents in Protestantism*), in which the author enumerates a number of points accepted by the Protestants with acknowledgements; here one can see a propensity towards the Catholic Church.

It will be, therefore, *our task* to continue our efforts to answer adequately every question raised by our brothers in Christ regarding the Catholic Church. There are a number of theological positions which would gain by more fundamental study, such as the question of the ministry, the Apostolic Succession, etc. We should follow the ecumenical movement very attentively. But our first duty is to love those brothers and sisters in Christ who are separated from us, and pray without ceasing that the words of Christ—*ut omnes unum sint*—should become true for the whole of Christianity, in spite of the obstacles that stand in the way, and that, through the grace of God, this may be realised even in our own time.

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THE CHURCH'S CLAIM TO INFALLIBILITY

There is one point about the Catholic Church, above all, which excites the attention of all outside observers... This is her absolute self-confidence, her unshakable faith in her own authority and the truth of her teachings. She speaks with a calm assurance such as no other religious body possesses, and she receives from her children an unfaltering trust and obedience such as no other religious body elicits. And that is because she makes a claim that no other religious society in all history has ever made: the claim to infallibility, i.e., the claim that when she speaks authoritatively upon a question of religion or morals she is divinely safeguarded from error.

This is, of course, a claim which the "modern man" outside the Church does not particularly relish. We do not like individuals that we meet who seem to think themselves infallible. But at a time when outside the Church religious opinions are in a state of flux or disintegration, when the trumpet, if called upon to blow, so commonly gives forth but the most uncertain sound, people are beginning to realize, I think, the advantage a church has when it knows its own mind and absolutely believes what it teaches. And even those non-Catholics who most dislike infallibility must admit that if a man or a society should happen to have a revealed message from God to transmit, any doubt or hesitation about delivering that message would be singularly out of place.

Rev. Robert H. Lord

(In his preface to *Church History* by Poulet-Raemers: St. Louis. B. Herder & Co.)

Some Aspects of Genuine Christian Unity

The Ecumenical Movement lives in the deep conviction of that unity given to it by God in Christ even though the separations between the different Churches and confessions, after the Conferences of Amsterdam and Lund, seem to be even more accentuated than formerly. Nevertheless within the movement itself there is dominant a sense of unity which can be looked upon as a new and hidden reality, the fruit of divine grace rather than that of human endeavor.

However, just as it is with every new spiritual experience. so also the unity of the Christian Churches seems to flee from the clear light of intellectual perception. Thus, it is not an easy thing to delineate its properties in a satisfactory way. A more apt appraisal of it can perhaps be found in a summary contained in the Report of the Conference of Faith and Order which was held in August of last year at Lund. The concluding message which was directed to all the Christian Churches was framed in the following terms: "We have now reached a crucial point in our ecumenical discussions. As we have come to know one another better our eyes have been opened to the depth and pain of our separations and also to our fundamental unity. The measure of unity which it has been given to the Churches to experience together must now find clearer manifestation. A faith in the one Church of Christ which is not implemented by *acts* of obedience is dead." (1)

All those concerned naturally thank God for this unity in Christ which has been granted to them. Jesus Christ, the foundation of all genuine unity, is the rightful author of the unity actually arrived at and manifested among the different Churches.

"We can grow together towards fullness and unity in Christ only by being conformed to Him who is the Head of the Body and Lord of His people. And He manifests His fullness, however brokenly. in the gifts He has given to us even in our separations. Wherever two or three are gathered in His name He is in the midst of them . . . When we place ourselves in our Churches under His judgment and in obedience to His calling and His sending, we shall know that we cannot manifest our unity and share in His fullness without being changed." (2)

An Incomplete though Dynamic Unity

It is a moving thing to read the self-confession that this longed-for unity is being strengthened in the life of Christians, and yet at the same time the admission that it is not that which it should wish to be. If a kind of unity does exist, present and in operation among the

(1) Report of the Third World Conference on Faith and Order, Lund. 1952. Faith and Order Commission Papers: No. 15, pp. 5-6.

(2) Ibid. p. 10.

Churches within the framework of the Ecumenical Movement, it is a unity which is doubtless greater and superior to what it was, let us say, ten years ago. It is necessary for us, however, to keep clearly in mind the exact nature of the unity in question. Certainly, there does exist a unity in the psychological sense; this would be the common vital desire for unification by overcoming the divisions which we find today. Of the sincerity of this desire there can be no doubt. This entity we could aptly term the union of hearts, or even of souls, which moreover firmly and insistently seeks after that unity within the body of the Church. The importance of this is seen from the fact that the internal dynamism of the desire constitutes an inexhaustible source of continuous efforts, study, and research, directed towards the attainment of genuine and complete unity.

There exists besides a certain invisible unity of grace, insofar as God Himself approves, aids, and directs the work for unity through the instrumentality of His grace. Jesus, the Head of the Church, inspires it, and through the operation of the Holy Spirit draws all through mysterious ways toward the perfect unity of His Mystical Body. Wherever a true and sincere desire for Christian unity is to be found, it is always a gift of the Holy Spirit, a gift of divine grace. It does not matter whether that longing be more or less perfect, or completely conscious of self, or strong enough to become a reality, or even if it finds itself in the very first stages of its development. In this sense, we must recognize that God is ever-present and always at work even among separated Churches. This is not to say, however, that the latter, as such, are or can be instruments of the divine will in the same sense as the true Church and Spouse of Christ should be and actually is.

Thus it is that God is present in a special manner, personally and really, in the Sacrament of the altar in all those separated Churches which have preserved a sacramentally valid priesthood, as for example among the Orthodox. From this sacramental presence there must irradiate a quickening supernatural action upon every person of good will, inviting him and drawing him continually to Christ and to His true Church. "For we, being many, are one bread, one body, all that partake of one bread" (I Cor. X, 17). The august Sacrament of the Eucharist is not only a symbol of Christian unity, but also its most efficacious factor. Wherever the true Eucharistic Bread is to be found, there also is realized the prayer of the liturgy: "We beseech Thee, O Lord, mercifully grant to Thy Church the gifts of unity and peace, which are mystically signified beneath the gifts we offer." (Secret prayer for the Feast of Corpus Christi).

Jesus is present among the separated Churches in an effective and undeniable manner in all the sacramental actions, in liturgical worship—insofar as this has not been altered by errors of faith—, in the sincere prayer of believers, in the preaching of the Gospel, in

works of genuine charity, in the spirituality of ascetism—often of an heroic nature. By entering into the manner in more detail, one could amplify considerably the series of profound spiritual ties which, at least in part, unify those Churches which are visibly and juridically separated.

But it is certainly not enough to gather together and classify the different elements which may prove the presence of Christ among the divided Churches; some judgment of validity in the matter from a purely ecclesiological point of view must be made. And such a judgment cannot be an altogether positive one when the question involves separated religious communities. The unity which they possess, deriving from the presence of Christ among them, is not an integral one; nor is it definitive in character.

Not even that unity among our separated brethren is integral which is based on the Eucharistic presence of Jesus in their churches —and in general on His sacramental presence—as long as division endures. At first sight this might seem unlikely, but it is instead something quite certain. The sacramental presence of Jesus is not in itself a proof that a given community is integrally united to God, to Christ and to His one Church. The validity of the Sacraments, it is true, transcends and extends far beyond the limits of ecclesiastical unity; valid Sacraments exist even outside the Church. An apostate, for example, can validly offer the Eucharistic sacrifice and can actually bring about the real presence of Jesus upon the altar; but apostasy does not, on this account, become an integral part of the Church of Christ. We know further that a pagan, too, can perform a valid Baptism. It becomes evident, therefore, that a real and proper unity is not reduced to sacramental acts alone, however divine in character these acts might be. It is not thus legitimate to argue: "We have Jesus really present among us in the most Blessed Sacrament, and hence we are completely one with Him and with His Church." Sacramental unity is the basic element and a very precious thing in itself for Church unity, but it is still not a complete unity. The same can be said of other elements which are of lesser importance than the Sacraments themselves.

In the actual state of division, the unity referred to above between the separated Churches remains only a provisional one, indeed quite diversified in character, and very far from that fullness of union pertaining to the true Church and Spouse of Christ. From this aspect, it is essentially incomplete. It also finds itself in a continuous state of development and progress since it is ordained and orientated towards the full possession of Christ and of the unity of His Church. In more exact terminology, it should perhaps be called a "dynamic and progressive unity"—a unity which cannot remain in its actual *status quo* without going counter to itself. By ceasing to progress, it would but emphasize division and would preclude that perfect union willed

by God; it would deny that union on which it depends and towards which it tends by its very nature. Being dynamic by definition, it will have to continually move towards that higher and more perfect unity, unceasingly going beyond itself, until that Christian unity willed by God shall have been realized even in a social and visible form with its proper and necessary structural elements. Dynamism is life; if life should remain fixed, it withers away and death ensues.

Two Sources of Ecumenical Dynamism

The dynamism of the present imperfect unity between the Christian Churches is generated by two sources, the one divine and the other human.

In the first awakenings towards unification, we take it for granted that grace is present as the prime mover and as a constant driving force of genuine ecumenical dynamism. It is in this way that those significant words of Jesus are verified: "No man can come to me, except the Father, who hath sent me, draw him" (John VI, 44). The work of grace is definitely universal, constant, and ineffable: it draws unbelievers to faith in Christ, but still more does it invite separated Christians towards true unity.

In the second part of his encyclical letter, *Mystici Corporis,* Pope Pius XII gives us a particularly noteworthy exposition of this truth as he addresses himself to those in good faith who are not in communion with the See of Peter. In his appeal to them, the Holy Father writes: "From a heart overflowing with love We ask each and everyone of them to be quick and ready to follow the interior movements of grace, and to look to withdrawing from that state in which they cannot be sure of their salvation. For even though unsuspectingly they are related to the Mystical Body of the Redeemer in desire and resolution, they still remain deprived of so many precious gifts and helps from Heaven, which one can enjoy only in the Catholic Church. May they then enter into Catholic unity, and united with us in the organic oneness of the Body of Jesus Christ may they hasten to the one Head in the society of glorious love." (3) When we read and meditate on this profound passage, what a splendid vision opens before us of the continual operation of grace among men of good will!

There is not a single individual who remains outside this supernatural magnetic field of grace which polarizes all the elements about Christ and His Church. To be sure, the effect is not equal in all. There are those who find themselves orientated towards the center of unity only in an implicit and unconscious manner. This is regularly the case at the beginning of the process. Nevertheless, even this unconscious desire is a reality, the first delineation of true unity in Christ despite the lamentable separation on the external visible and

(3) Cf. *Acta Apostolicae Sedis,* vol. 35, p. 243.

social plane. From this root there is further development: little by little, this realization grows stronger, becomes complete, and results ultimately in a clear-cut desire for that incarnate and visible unity of the mystical and social Body of Christ. Is not this, in all likelihood, the pattern followed by genuine ecumenism? The initial tendency towards unification is perhaps very incomplete, practically at a minimum, but it manifests itself in its context as being of fundamental importance when it is followed with sure fidelity.

Pursued faithfully even to the supreme sacrifice—this is the second characteristic of unitive dynamism, not indeed less indispensable than the first, although subordinate to it. And here the elements that go to make it up are: the will, freedom of choice, human cooperation, the response of the believer to the call of grace. Since this is a human process, it is in a certain sense relative; it may err, it may languish, it may even succumb to self-deception for a more or less extensive period. Nevertheless, in the final analysis the promise of Christ will hold good: "Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you." (Matthew VII, 7).

An Orthodox Theologian's View of "Unity without Union"

The official doctrine—if we may so term it—which was expressed in the summaries of the Conference of Lund was optimistic in tone and looked towards rose-colored horizons. But as we have noted, not all the theologians interested in the Ecumenical Movement have interpreted matters in this light—a sense which seemed to us more natural and obvious. Of these dissenting theologians, we are limiting ourselves here to the viewpoints of two of them, one an Orthodox theologian, Dr. L. A. Zander, and the other a well-known Lutheran, Dr. H. Lilje. What they have to say, unfortunately, is not of a nature to elevate our hopes.

An *emigré* Russian theologian, Dr. Leo A. Zander is a professor at the Orthodox Theological Institute of St. Sergius in Paris and a disciple of Bulgakov who was the soul of Russian ecumenicity. In his work, *Vision and Action*, Professor Zander attempts to construct a system of ecumenical theology. (4) Right from the start he rejects confessionalism which he claims reveals itself in its most exclusive and rigid form in Catholicism (p. 25). Even the actual formula necessary for membership in the World Council of Churches, requiring faith in the messianity and divinity of Christ, seems still too restrictive to Zander since it excludes those Christians of a "liberal stamp." What should suffice instead as a mark of genuine Christianity is for him the sincere love of Christ, or even only a scientific interest in the Christian Church. According to the mind of Zander, two questions alone have to be asked of one seeking to associate himself with

(4) L. A. Zander, *Vision and Action*. Introduction by the Bishop of Chichester. Translated from the Russian, London, 1952.

ecumenical unity: "Do you profess to be Christian, do you want to bear Christ's name?" and "Do you want to be in communion with other Christians, do you feel somehow connected with 'other sheep which are not of this fold' but also follow Christ?" (p. 179). This for Zander would be perfectly sufficient.

Sanctity, he explains, exists even in heretical Churches. The true spirit of ecumenicity is love for heretics, the basic ethical principle in this case being the abjuration of proselytism. The unity at the present time which we have received from God Himself within the Ecumenical Movement is altogether enough. We have been knocking on the doors of Heaven for a long time, says Zander, but in the meantime God has prepared for us "an unexpected joy." He has opened another door to us and has taught us the real solution of our painful ecumenical problem: "unity without union (*unité sans union, Einheit ohne Vereinigung*)." (p. 217).

This is the paradoxical formula of ecumenism as seen by Professor Zander. It seems full of optimism, but at bottom it is but a reaction in the face of the inevitable evil—or better, felt to be such—of our confessional division. Perfect and visible unity is not able to be actualized in historical form; and because of this, ecumenical unity is conceived independently from the historical process and from external events. Zander is again saying what he already wrote a few years ago: the unity of the Christian Churches is somewhat like the group of Apostles present at the Transfiguration on Mount Tabor. It was then that Peter said: "It is good for us to be here; let us make three tents . . ." (Mark IX, 4). Let us build three tents: one for the Orthodox, another for Catholics, and the third for the Protestants. The essential thing is to find ourselves all together on the Mount in the contemplation of the same Christ. Jesus knows very well those who desire to be His disciples. And since the latter, though at variance on other subjects, are united in their desire to faithfully follow the Master, in like manner "tota Christianitas" exists as a reality (p. 224). The Churches taken singly do not count; Christianity alone taken wholly and entirely constitutes the true unity. In fact, division on the visible plane is in a certain sense of historic necessity: ". . . this dividedness is the direct result of filial piety to the Church and of the conviction that one's own denomination is right." (p. 84). To belong to the Church as an organized society is not the same thing as to be a member of the Mystical Body of Christ; it is very difficult to determine the relationships between the mystical and the visible planes of ecclesiastical existence. (p. 201).

Dr. Zander presents his vision as typically Eastern. Orthodox theologians, however, will follow him with difficulty. His paradoxical formula of "unity without union" does not contrast any less with Orthodox teaching than with Catholic doctrine, because it denies the visible unity of the Church. In the place of real unity he posits the

contradictory "unity in disunity." The existent relative unity among the Churches, which we have termed only provisory, has been proclaimed by Zander as an immutable and essential situation. Consequently, it finds itself deprived of one of its most precious elements, that is, of that internal dynamism that must continually urge it on towards unity, and carry it thus to the complete realization of genuine Christian unity. If one were to accept the position of Zander, he should ask himself particularly: "Does the Ecumenical Movement still have reason to call itself a 'movement'?" In fact, in the "vision" of Zander, there could remain nothing else but a movement towards an illusion. Hence, it will not be an exaggeration to say that his opinion signifies the complete capitulation of ecumenicity as it is usually understood.

In actual fact, even the criticism from the Orthodox point of view shows itself rather severe when confronted by the new opinion in question. The eminent Russian Orthodox theologian, Dr. George Florovsky, a professor at the Orthodox Seminary of New York, has energetically countered this conception of "unity" and has opposed it with a categorical "No!" (5) Zander's formula, as Florovsky justly observes, is completely permeated by an anti-ecumenical ethos inasmuch as he accepts the actual divisions as an inevitable historic fatality. As for loving heretics, as Florovsky shrewdly notes, certainly we must love them, in the same way that Jesus prayed for those who crucified Him; but we cannot love the heresy in itself, nor those distinctive features of it which separate it from the rest of Christianity. A Catholic could hardly express himself in better terms.

Professor Zander made a vigorous reply to the criticism of Florovsky, without, however, introducing any new element into the discussion. (6) In consequence of this, our own criticism of his conception must unfortunately remain unchanged.

The opinions of Zander have also been criticized by his colleague, Zenkovsky, a professor of philosophy at the same university. Zander replied to him in an open letter which furnishes us with an estimable preciseness of the formula discussed: "The unity without union I do not consider as a program, or even as a goal, but as a 'gift of God,' as an 'unexpected joy' shown to us in response to our feeble attempts to unite that which cannot be unified." (7)

These last words are symptomatic: "attempts to unite that which cannot be unified." Taken literally, this phrase could mean the death sentence to ecumenism as being illusory and unreal. Instead, tradi-

(5) In his review of ZANDER's work for the *Christian East*, Westminster, Vol. II, winter 1952-53, pp. 112-120. (Pub. by the Anglican and Eastern Churches Association).

(6) In the subsequent number of the same review, the *Christian East*, vol. II, nos. 5-6, Summer 1953, pp. 172-178.

(7) VESTNIK, *Le Messager* (Organe du Mouvement des étudiants chrétiens russes). Paris, March-April, 1953, p. 31.

tional Orthodoxy, as Catholicism is, too, is convinced that visible unity should be the essential prerogative of the Church of Christ, verified even on the historical plane and through divine assistance should be as indestructible as the Church itself.

To cite still another authoritative voice among the Orthodox—this time one invested with episcopal rank—we call attention to the opinion expressed by the Orthodox Bishop of Paris, Mgr. Cassian Bezobrazov, Rector of the Theological Institute there. However much he tries to be conciliatory, the bishop has had to clearly admit that Zander's view has no foundation at all in the traditional Orthodox doctrine of his Church. (8)

A Lutheran Voice on Ecumenical Unity

An opinion quite analagous to that of Zander's was expressed almost contemporaneously by Dr. Hans Lilje, Lutheran Bishop of Hannover and President of the Lutheran World Federation. In an article entitled, "The Actual Situation of the Ecumenical Movement," he analyzes the labor expended at Lund and comes to the following conclusions: Lund was like an examination of conscience for ecumenicity. From the point of view of organization, no tangible progress towards union can be seen; we have remained in the same position that we found ourselves in at Amsterdam. In fact, the differences are more sharply accentuated. (9)

In consequence of this, a group of American theologians, particularly Van Dusen, took issue with the World Council, claiming that the Ecumenical Movement has come to a halt in a state of division, and that it is not therefore any longer a *movement towards* unity. Dr. Lilje alleges that this accusation is an unjust one, although the foundation for it is true in itself. He goes on to explain himself in the following manner.

At the beginning of confessional differences there is not always to be found sin against the unity of the Church. The Reformation, for example, was born in the desire of rediscovering the purity of the Gospel message. As a result of this, he rejects the usual references to the "sinfullness of the confessions" (*die Sündhaftigkeit der Konfessionen*). Confessional differences are, in a certain sense, necessary and do not preclude the genuine unity of the Church. In fact, this unity is already present and actually existing among us. When we recite the *Credo* and affirm, "I believe in one holy Church," Dr. Lilje claims that we are expressing our faith in "a reality which is present here and now"; otherwise, we would have to say, "I believe in one Church in the state of becoming." In any case, the existing unity of the

(8) Cerkovnyj-Vestnik, *Le Messager de l'Eglise russe en Europe occidentale*, Paris, Feb.-March, 1953, pp. 23-27.

(9) H. Lilje, *Der gegenwärtige Stand der oekumenischen Bewegung, Lund 1952.* In *Theologische Literaturzeitung* no. 78, (1953), pp. 65-74.

Church of Christ is only a relative thing, in much the same way that the justice of the "justified sinner" is relative. It is never complete, never perfect, never an integral harmony of teaching and institution, never unity in a juridical sense nor from the point of view of organization. This would be too much to expect. It would be a kind of Donatist heresy, a "false perfectionism" which supposes within the Church the perfect harmony of sanctity. Instead, among the members of the Church there are also sinners, and there must be doctrinal and disciplinary differences as well. "The visible and attainable unity of the Church is not promised immediately in the New Testament." Visible and institutional unity will not even be attained escatologically at the end of time. In point of fact, Dr. Lilje advised groups of Lutherans in South India against joining the well-known amalgamation of Indian Churches because, to his way of thinking, visible unity is of no help at all, given the divergencies on the doctrinal plane. One thing alone is necessary: love for the same Christ above all the confessional differences. It is in this way that Dr. Lilje interprets the dictum of Amsterdam: "unity through Christ." Churches will not come any nearer to unity by associating with one another, but only by advancing towards Christ. All the denominations should be equally aware of the presence of the Lord in the midst of the community, in the Gospel message, and in the Sacraments. This is all.

But we must confess that all this is very little, in fact, too little. Dr. Lilje seemingly asks for a more concrete and tangible unity than that sought by Zander and bases himself more securely on the Gospel and the Sacraments. But even in this case, such unity ultimately vanishes into thin air within the extant confessional divisions. We are fully agreed that religious unity, unity within the Church of Christ, should not be a stereotyped equality, or a levelling imposed from without. The oneness of the Church of Christ is instead that vital unity that always brings with it organic differences. But these differences are compatible and complementary and not in contradiction with one another, whereby the one excludes or eliminates the other. Organic divergency, yes; contradictions and divisions, no. An example will illustrate the idea: the different liturgical rites do not prejudice the unity of the Church, but quite to the contrary they manifest its organic vitality insofar as they express the same faith in the sacramental and sacrificial presence of Christ in the midst of the community. If, however, one of these rites were to deny the dogmatic basis of the other, then, of course, that religious unity would be broken up.

This is precisely the situation of the various differing confessions. The common desire of adoring and serving the same Jesus does not bring about a sudden healing of the present fractures but only creates that transitory unity which along with its essential dynamism is oriented towards the final overcoming of separation. We must not delude ourselves; the problem is still an arduous one. But it is not an

impossible task. Our responsibility for the present division is not irreparable. We are profoundly convinced that Our Saviour pardons us also for the fault of division and that by means of His grace He will grant us the possibility of undoing the baneful consequences. Is there not, perhaps, behind the opinions of Zander and Lilje a certain amount of diffidence in the unlimited power of the grace of Christ which has been bestowed on all Christians in order that they may fulfill the divine precept and desire "that they all may be one?"

The Conferences of Amsterdam and of Lund have posited principles which in their ultimate consequences should eliminate the actual denominational divisions, and through the medium of fundamental corrective measures bring about that perfect unity of the Church as it was and is willed by Christ. Unfortunately, not everyone among our separated brethren has grasped the full import of those accepted principles; disappointing interpretations are still coming to the fore. The vision of Christian unity has been somewhat eclipsed, at least in some quarters of ecumenicity. We can only wish that this is but a passing phase, and that in the very near future there will again burst forth the sun of firm hope in that perfect unity which is asked for by the Gospel and which Jesus Himself imposes upon us all.

JOHN VODOPIVEC, S.T.D.

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THE ORIGIN OF THE CHAIR OF UNITY OCTAVE

Fr. Paul Wattson and Spencer Jones (as Anglican clergymen) were in frequent correspondence. In 1907 Spencer Jones suggested that one day each year be set aside as a day for special prayer for unity and indicated the feast of SS. Peter and Paul on June 29th as his choice. Father Paul suggested a better plan. He conceived the notion of using the eight full days embracing the feast of the Chair of Peter at Rome (January 18th) and the feast of the Conversion of St. Paul (January 25th) as the best time for the purpose. This was the origin of the *Church Unity Octave* (now known as the *Chair of Unity Octave)*. The *Octave* was first observed at Graymoor, New York, in 1908. On October 30, 1909, Fr. Paul's Society of the Atonement made a "group" reunion with the Holy See and was permitted to continue its work of promoting the *Octave* and winning converts to the Church.

EDWARD F. HANAHOE, S.A., *Catholic Ecumenism*, p. 135

An Inquiry Into the Liturgy of the Church of England

The most modern techniques were used recently to portray before the eyes of the whole world the splendour of a liturgy which in its essentials is that of the Established Church of England. It may therefore be opportune for us to discover what the realities are behind such a colorful ceremonial. In doing so, we shall draw our information from one of the most learned sources in the liturgical field.

An Anglican Theologian and Liturgist

Dom Gregory Dix, who died in May, 1952, at the age of 51, was a striking personality of the Anglican Church. Ordained in 1925, he first took up teaching as professor of Modern History at Keble College, Oxford, and then spent a year as Vice-Rector of St. Augustine's College, Kumasi, on the Gold Coast. He returned to England an Anglican Benedictine Oblate and took up residence at the Anglican Benedictine Abbey of Nashdom where he undertook theological research. He took solemn vows there in 1940 and became prior of the Abbey in 1942.

Dr. Fisher, Archbishop of Canterbury, called on him to organise and preside over two Commissions, the one to find a basis of agreement between the Established Church and the so-called "free" Protestant Churches with a view to intercommunion, the other to establish a certain unity within the Anglican Church itself. He does not seem to have achieved any positive results before he died. The difficulties which these Commissions faced are to be found again in the much larger context of the World Council of Churches.

Dom Gregory Dix is the author of several theological and liturgical works, in particular of a very important book entitled *The Shape of the Liturgy*. (1) Chapter 16 of this work, "The Reformation and the Anglican Liturgy" is of great interest.

The author tells us there that he hesitated a great deal before writing it, and it was only after he had re-touched it several times that he decided to send it to the printer. "Ever since the sixteenth century we Anglicans have been so divided over eucharistic doctrine, and we are today so conscious of our divisions, that there is scarcely any statement that could be made about either the eucharistic or our own rite which would not seem to some of one's fellow churchmen to call for immediate contradiction on conscientious grounds. It is quite understandable. These things go deep behind us" (p. 613).

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(1) *The Shape of the Liturgy* by Dom Gregory Dix, monk of Nashdom Abbey - Dacre Press, Westminster. (First published Jan. 1945, second edition Aug. 1946. Second impression Jan. 1946.

The Real Origin of the Anglican Schism

Before we study this chapter of the book by Dom Gregory Dix let us briefly recall the last phase of that very unedifying and confused period of history which ended with the rupture of the English Church with Rome.

King Henry VIII wanted his marriage with Catherine of Aragon annulled by the Pope so that he could marry Anne Boleyn with whom he had fallen madly in love and from whom he desired a male heir. He based his reasons on the passage in Leviticus which forbids a man to contract marriage with his deceased brother's wife. Actually Queen Catherine's first marriage had been with Henry's brother Arthur, but at the time of the second marriage Pope Julian II had granted the necessary dispensation. It is easy to understand that the King found near him flattering councillors ready to affirm that this dispensation was null. One of them, the theologian Cranmer, suggested that he consult certain universities on the continent on this subject, universities which he knew were in no mood to favour Rome and which would profit by the occasion to register a contrary vote now that Pope Clement VII was refusing to annul the king's marriage.

Henry VIII appreciated the valuable help this ingenious man was bringing him and on the death of the then Archbishop of Canterbury, William Warham, asked the Pope to nominate Cranmer as his successor. Clement VII did not answer his repeated requests immediately but in the end, so as not to heighten the tension, granted him the bull of appointment (21st February 1533).

Time was running out; Anne Boleyn was with child and although Henry's first marriage was not yet annulled, to prevent her giving birth to an illegitimate child, Henry had married his lover secretely in Cranmer's presence.

Now that he had by him an archbishop of his own choice, Henry VIII caused Parliament to pass a law forbidding recourse to Rome in order to counteract any appeal of Catherine's to the Sovereign Pontiff against a divorce, and forced a declaration from the Assembly of the Clergy that the Pope did not have the power to release him from the bar to his first marriage. Armed with these two documents, the King opened the divorce proceedings on the 10th May 1533 before the Archiepiscopal Court, and on May 23rd Archbishop Cranmer gave judgment, asserting as null and void his marriage with Catherine of Aragon and that with Anne Boleyn as lawful.

Anne was crowned on June 1st, 1533 and gave birth to the future Queen Elizabeth I on September 7th.

Meanwhile Clement VII had declared the second marriage of the king to be null but, before making the excommunication against Henry VIII definitive, he had granted him a period of grace during which he might separate from Anne: the king did not profit by it, the rupture with Rome was complete...

Less than three years later, on May 18th, 1536, Anne Boleyn mounted the scaffold and by the orders of her royal husband was beheaded for the crime of adultery.

A few days after the execution, Cranmer blessed the marriage of Henry with Jane Seymour, the king being dressed in white from head to foot. The new queen was to die in giving birth to a puny infant, the future Edward VI.

Archbishop Cranmer

Who was this Cranmer who played so important a part in the English Schism and whose liturgical work, as we shall see, weighs so heavily on the life of the Church of England today?

He was a doctor of the University of Cambridge and a member of a group of theologians, called "The White Horse" group, who used to meet regularly in the Inn of that name to have passionate discussions over the new religious ideas and who showed marked tendencies towards Lutheran doctrines.

Over and above this, Cranmer had the chance of studying these more closely. He had been in Germany, sent there by the Archbishop of Canterbury as a member of a diplomatic mission, and had secretly married during his stay the daughter of the Lutheran Osiander. He had smuggled her back to England, making her travel in a perforated chest among his baggage.

Here then he was at the peak of the Church of England at the moment when its links with the Head of Christianity had been severed by the will of an impassioned sovereign and so found itself completely isolated. With the king's confidence behind him, he had no difficulty in imposing his own religious ideas.

After this brief reference to the historical scene, let us now turn to Dom Gregory Dix's book.

Cranmer's Eucharistic Doctrine

"He was much more a Zwinglian than a Lutheran" (p. 656). With Zwingli he denies the essential dogma of Transubtantiation and of the sacrifice of Calvary renewed on the altar by the consecration. "In the preface to his Defence," notes Dom Gregory Dix, "Cranmer says plainly 'What availeth it to take away beads, pardons, pilgrimages, and such like property, so long as the two chief roots remain unpulled up? . . . The rest is but branches and leaves . . . but the very body of the tree, and rather the roots of the weeds, is the popish doctrine of transubstantiation, of the real presence of Christ's Flesh and Blood in the sacrament of the altar (as they call it), and of the sacrifice and oblation of Christ made by the priest for the salvation of the quick and the dead.' And again at the end of the book he is equally explicit: 'And as for the saying or singing of Mass by the priest as it was in time passed used, it is neither a sacrifice propitiatory,

nor yet a sacrifice of laud and praise, nor in any wise allowed before God, but abominable and detestable: and thereof may well be verified the saying of Christ, That thing which seemeth a high thing before man is an abomination before God'." (p. 647).

"(The words of John VI: 'He that eateth My Flesh etc.') '. . . are not to be understood that we shall eat Christ with our teeth grossly and carnally, but that we shall spiritually and ghostly with our faith eat him, being carnally absent from us in heaven; and *in such wise as Abraham and other holy fathers did eat Him* many years before He was incarnated and born . . . *for they spiritually by their faith were fed and nourished with Christ's Body and Blood,* and had eternal life by Him before He was born *as we have now* after His ascension . . .

" 'The eating of Christ's Flesh and drinking of His Blood is not to be understood simply and plainly as the words do properly signify, that we do eat and drink Him our mouths: but it is a figurative speech spiritually to be understood, *that we must deeply print and fruitfully believe in our hearts, that His Flesh was crucified and His Blood shed for our redemption. And this our belief in Him is to eat His Flesh and drink His Blood,* although they be not here present with us, but be ascended into heaven'." (p. 648).

In Cranmer's mind, all idea of offering Christ to His Father and of sacrifice was to be rejected. He substitutes the oblation of the children of men for "that of the Son of Man."

"There are a considerable number of other passages which might be cited, but I think these will suffice to make it clear that whenever Cranmer speaks of 'spiritually eating the Body and drinking the Blood of Christ' we must understand that *he means by this, 'thinking with faith that Christ died for my sins on Calvary,'* and nothing else but this" (p. 649).

The words of Consecration effect no change in the nature of the bread and wine and are solely destined to encourage the faithful to revive in their hearts the continual remembrance of the Passion. "The real eucharistic action for Cranmer . . .," says Gregory Dix, "is something purely mental and psychological" (p. 671). The bread and wine cannot of itself have anything of divinity or even sanctity outside the use of Communion. That is why if, after those present have communicated, there remains any bread or wine over which the words of Consecration have been pronounced, it may be taken by the Curate for his own use (p. 669). "This having been 'separated to a godly use' for which it was not needed, was forthwith free again for common use, since 'it can have no holiness in itself'." (p. 669).

Dom Gregory Dix also points out that it may well be that Cranmer had made his own the teaching of the Swiss School: "If there should be insufficient of the sacramental species 'for the number of communicants' the recitation of the words of Consecration was useless,

since these words were '*for the hearers*,' not for any effect upon the sacramental elements" (p. 664-665).

The whole of Cranmer's liturgical work has as its basis these doctrines, and the changes that he introduced were always chosen with a view to strengthening his own position.

He was a great artist, and his liturgy is framed in beautiful language. But its artistic value was not enough to effect its sudden acceptance by the English nation.

The Law of Supremacy

"Cranmer," says our author, "knew quite well that, left to itself, the Church of England would have refused to endorse the reforms . . . As primate, he was the pivot of the ecclesiastical machine in England, but (this title) was useless for his designs. Cranmer put his confidence in the new centralised monarchy, in a renaissance of the despotism established on the ruins of the experience of the constitutional government of the Lancastrians."

This is why he saw to the passing of the so-called law of "Supremacy" which made the king the absolute head of the Church of England. This was no empty title. "There still exist," says Gregory Dix, "partly in Cranmer's own hands, drafts signed by himself of certain *Questions & Answers concerning the Sacraments* drawn up in 1540, of which the following are relevant . . . 'All Christian princes have committed unto them immediately of God the whole cure of all their subjects, as well concerning the administration of God's word for the cure of souls, as concerning the ministration of things political and civil governance. And in both these ministrations they must have sundry ministers under them, to supply that which is appointed to their several offices. The civil ministers under the king's majesty in this realm of England be those whom it shall please his highness for the time to put in authority under him . . . The ministers of God's word under his majesty be the bishops, parsons, vicars and such other priests as be appointed by his highness to that ministration . . . All the said officers and ministers, as well of the one sort as the other, be appointed, assigned and elected in every place, by the laws and orders of kings and princes . . . And there is no more promise of God, that grace is given in the committing of the ecclesiastical office, than it is in the committing of the civil office' " (p. 652-653).

"The ministers of the eucharist," he continues, "are thus acting as such simply as officials of the secular government of the Christian state in Cranmer's opinion. Such was his idea in 1540 and he insisted on defending the same opinion at his trial in 1554, declaring that 'Nero was head of the Church' in his day, 'that is in the worldly respect of the temporal bodies of men, of whom the Church consisteth, for so he beheaded Peter and the apostles . . ." (p. 654).

The Influence of Cranmer's Work on the Anglican Church Today

It is obvious that one could not find a single Anglican today wh on going to Communion, thought he was doing the same thing a Abraham or the Prophets. Doubtless an ecclesiastic will not troubl to change his opinion, for example, on the opportuneness of readin the Bible or on his manner of saying his private prayers merely be cause the ideas of the reigning monarch had not been modified regar ing these questions. But the law of Supremacy still retains its force b giving the British Parliament the right to intervene directly, not onl in the administrative affairs of the church, but also in strictly religiou questions.

As for the liturgical work of Cranmer which Dom Gregory ha meticulously studied point by point, "if it were a matter of pure his story," he says, "there we might leave it. But the modern Anglica cannot leave it there, for 1552 supplies the *whole structure of his pre sent liturgy and some ninety-five per cent of its wording.* (Our ow italics). We do not, of course, receive it because it is Cranmer's, bu as twice revised (in 1559 and in 1662) and as the rite of the Churc of England. Yet the fact remains that our rite is as it is becaus Cranmer thought as he thought" (p. 669-670).

And then he continues with this striking observation: "I am fre to confess that it is only painfully and with reluctance that I hav brought myself to face candidly some of the facts here set out, an I cannot but fear that they will bring equal distress to others. Ye once they have been fully understood, there is more to be said tha is equally true, and more relevant to our situation as Anglicans i the twentieth century. All history secular as well as religious—an not least the secular history of the twenty years since Versailles— shows not only the folly but the danger of attempting to solve th difficulties of the present without a clear understanding of their cause in the past. We cannot hope to find an adequate solution of our pre sent liturgical troubles if we persist in cherishing illusions about th source from which they spring. It could not be reasonably maintaine that Anglicanism as such has ever been Zwinglian in doctrine. Bu a great part of Anglican history is taken up with difficulties cause by the fact that the Anglican rite was framed with exquisite skill t express this doctrine which the Anglican Church has always repudiate tacitly since 1559, explicitly since 1563" (p. 670).

"It may be asked why, if the Church of England rejected Cranmer theology, it has retained for nearly four centuries a rite which s skilfully and unmistakeably embodies that theology . . . ?" (p. 677).

"With an inexcusable suddenness, between a Saturday night an a Monday morning at Pentecost 1549, the English liturgical traditio of nearly a thousand years was altogether overturned. Churchgoin never really recovered from the shock" (p. 685).

The new doctrine was imposed by a law of the State, and those wh

did not accept it suffered imprisonment, the stake, the rope and the cruellest tortures. St. Thomas More, the Lord Chancellor, St. John Fisher, the Bishop of Rochester, the six Carthusians, thousands of other martyrs, priests, religious, lay men and women, known and unknown, paid for their fidelity to the true faith with their blood.

It was in this way that the Established Church of England got into its position. "Anglicanism . . .," says Dix, "persecuted in the name of the law of the State and not in the name of truth" (p. 685).

Catholics found a home abroad (2). (The English College at Douai is an example). It was a period of history when to celebrate Mass or even to assist at it was considered "High Treason" (the law of 1582) and punished with the most grueling penalties which Dom Gregory Dix, with great courage and an admirable care for historical accuracy, does not shrink from describing. Even though, as time went on, the atmosphere became less barbaric and fines and imprisonment took the place of the death penalty, English Catholics for three centuries were looked upon as pariahs and forbidden any public office. (3)

A Short Summary of the Developments of the Past Few Centuries

We will now give a brief account of the main events of the centuries that followed. The author of our book provides us with a valuable and objective examination of the evidence. He carefully scrutinises the changes made in Cranmer's liturgy in 1662; he emphasises particularly "that when the consecrated elements were replaced on the Altar 'after communion it should be done reverently,' and that they should be covered with a linen cloth, and reverently consumed after the blessing, not taken home by the parson for secular use" (p. 691).

Other modifications were introduced to counteract the Puritan and Calvinistic influence. "(The revision of 1662) thus tried to con-

(2) *La Revue de Paris* for June 1953 publishes some extracts from the Diary of an English Jesuit, Fr. JOHN GERARD, born in England of a Catholic family. Sent to France when he was 12 to do his schooling with a view to his becoming a priest, he returned to England where he suffered a year's imprisonment as a "heretic." He managed to make his return to France and thence to Rome where he joined the Society of Jesus at the age of 24. He decided then to take part in the Catholic "Resistance" in England. His General granted him permission, and he set out for England with another English religious, Fr. Osborne, and two Rheims priests who were arrested soon after landing and executed. Fr. Gerard wrote an account of his 18 years of secret work, in Latin, under the title of *Autobiography*. Only part of this document had been published before. It protrays the sad life of English Catholics at this period and their tremendous faith and heroism.

(3) This situation belongs happily to the past history of English Catholics. The law giving Catholics emancipation was passed in 1829 and gave them back their civic rights. 1850 saw the re-establishment of the Hierarchy in England and Wales, and 1878 that of Scotland. There are 33 bishops at the present moment in the United Kingdom. The Holy See is represented by the Apostolic Delegate. There are 45 Catholic peers in the Lords and 23 Catholic Members in the Commons.

solidate the general reaction from the ideas expressed by Cranme in his liturgy, while retaining the whole substance of his liturg unchanged. It is no wonder that from the point of view of liturgic construction the resulting rite is incoherent, and appears to be a co fused succession of parts without a logical design as a whole" (p. 693 The Revised Prayer Book was in no way left optional and, in orde to ensure its use, "The 'Act of Uniformity' enjoined that no on should sit upon the Bench, no member take his seat in Parliamen no don lecture in law or physic at the University, no officer hold commission in the Army or Navy, no village schoolmaster teach h class, no town Councillor discuss the rate—before they, too, had eac given proof of conformity to the settlement" (p. 694). It was th same control over consciences dear to Cranmer with this differenc that it was no longer the King but Parliament which was all-powe ful, and it was this Body that imposed the liturgy. But within th lapse of a generation the whole system began to break into piece The Dissenters were organised and had become too powerful to b interfered with. "The incipient presbyterian and congregationalis movement . . . did express . . . a desire for a less bureaucratic an above all a more *religious* organisation and life of the church *qu* church. They had a real sense that the church is not, and ought no to appear, a department of the State but a divine society with a supe natural life of its own" (p. 684).

In the face of these, only a few bishops of the Established Churc appealed to the divine authority of the Episcopate as attested b Scripture and Tradition: the great majority preferred to insist on th fact that they held their authority from the King in order to induc the Dissenters to conform to governmental religious institutions whic the latter opposed on grounds of conscience. In fact, the State ha brought the Established Church into a position of complete depend ence; Convocation, the traditional organising body of that church was reduced to silence.

"The eighteenth century church is often reproached for its world liness and for reliance on its remaining social privilege and state estab lishment. But what else was left to it to rely on? The state had ordere its liturgy, and removed it altogether from the church's control b freezing it rigid, down to the last comma, in the form of a secula statute. The state had left it church courts, and then insisted tha they should administer not canon law but new parliamentary statutes wherever the two might differ. The state had retained the episcopate and insisted that it must choose its members with a primary regar for the state's needs, not those of the church. The church grew to b parasitic upon the state" (p. 695).

"By the nineteenth century the Church of England had becom an instrument virtually useless to the state for the control of con science, not because the state had lost its hold on the church, bu

because the church had lost its hold on the majority of the people. The alliance of church and state remained from the past as a strong but entirely static tradition, with which the increasingly secularised state refused to encumber itself in fresh ways as its own activities and interests continually expanded to meet modern conditions. The effective links between church and state were now the lawyers, with their ideals of uniformity, of immutable administration according to precedent, and of perpetual authority and exact execution of every statute unrepealed by the legislature" (p. 695).

This rule of the jurists is not dead as we shall see, and Dom Gregory Dix is at pains to point it out in his own strong reaction against it. "What is not disputable is that the perpetuation of it after the Industrial Revolution and right down to the present day as a special régime within the established church is a grotesque anachronism" (p. 696).

At the beginning of the nineteenth century the Evangelical Renaissance had restored individual piety in certain sections of the church. Then the Oxford Movement made appeal to the primitive church, that of the Fathers, which cut right across and over the rigid system of the establishment. "It was opposed continually by the nineteenth century state, clinging for what it was still worth to the tradition of control (of conscience) . . . by, as was natural, the most part of the state-appointed bishops: and, as was deplorable but inevitable, by all that was still living in the genuinely religious tradition of protestantism . . ." (p. 696).

The Twentieth Century

"And yet, by the beginning of the twentieth century, the English church as a whole, not merely the professed follower of the Oxford Movement, was beginning to be convinced that it had a divine life of its own, quite distinct from that of even a Christian state . . . Attention was centred on practice not theory, and the core of Christian practice is the liturgy . . ." (p. 696).

The result was that the Anglican liturgy was no longer adapted to the religious needs now manifesting themselves within the church. " 'The law of public worship in the Church of England, said Dr. Browne, bishop of Bristol, is too narrow for the religious life of this generation,' and the church possessed no sufficient powers to adjust its laws to the needs of life" (p. 697). Besides, a great number of parsons no longer accepted the Parliamentary control of worship and faith and refused even to submit to the decisions of too state-minded ecclesiastical tribunals, on grounds of conscience. "The mechanism of discipline has broken down" (p. 697).

In 1906, agitation in Parliament for a more exact observance of the official liturgy led to the setting-up of a Royal Commission which gave a careful analysis of the symptoms of the disorder but

only suggestions as to the real causes behind it. Yet no one question ed the opportuneness of the procedure of 1662, still operative, which made Convocation no more than a committee for the drawing up o proposed changes and Parliament the final arbiter.

"Royal Letters of Business were issued to the Convocations i November 1906, authorising them to present a 'Report' to the Crow on 'the desirability and the form and contents . . . of any modification of the existing laws relating to the conduct of Divine Service and t the ornaments and fittings of churches.' The very terms of this docu ment show how completely Cranmer's conception of the clergy as 'th king's ministers of Christ's Word'—the department of public worshi —still governed the whole situation in the minds of the lawyers, an was at least acquiesced in by the bishops. There was a general inter tion among the latter, 'First, that there should be a minimum of change and next, that there should be no change that in any sort of way coul honestly be said to touch doctrine at all.' This was the policy of 166 The work along these lines was in sight of completion in the summe of 1914, when war postponed its final stages" (p. 697).

"When it was being carried forward again in 1918, the bishops seer to have drifted into quite a new attitude towards their task, withou ever definitely bringing themselves to face the fact that they had don so, and that it might have awkward consequences. They were n longer occupied with revising details of the existing statutory rit with a view to making its legal enforcement more practicable. The were trying to improve the Church of England's eucharistic rite con sidered simply as a rite, from the point of view of liturgy not of lav They could not, of course, forget the over-riding necessity of steerin the result through Parliament" (p. 697-698).

Dom Gregory Dix continues his exposition in the following term which we take the liberty of quoting without comment.

"The bishops attacked their new task with very little knowledg of the theoretical and historical questions involved (though the ap pointment of Bishop Frere of Truro in 1921 secured that adequat information was at all events available on the bench), with no scientifi appreciation of how to set about constructing a liturgy, and in som cases without much interest in the subject of worship for its ow sake. Consequently, they seem never to have envisaged their ne rite sufficiently as a whole; and they never succeeded in clearing the minds as to what they meant their liturgy to do, i.e. as to what tha eucharistic action is which the liturgy performs. They were obviousl much hampered by trying to produce something upon which the could agree among themselves while maintaining unresolved a grea diversity of eucharistic theology" (p. 698).

After numerous difficulties and frictions which arose between th Convocation of bishops and a body created by Parliament in 191 called the National Assembly of the Church of England (compose

of ecclesiastics and an important number of laymen), the Revised Prayer-Book "assumed the form not of amendments to 1662 but of a complete alternative rite, incorporating most of the material of 1662 with some additions or alterations, but designed to be used where desired *instead of* 1662. The bishops had rashly wandered into a position where they could be represented as having produced a new and different rite as their answer to Parliament's instructions to observe the old one better. It was precisely the position avoided in 1662, and the result was what it would have been in like case. The Lords passed the Book of 1927, as the Lords might have passed a more heavily revised Book in 1662; but the Commons rejected it, as the Commons would have undoubtedly done then" (p. 699).

A second text, toned down on those points which the Commons had rejected so as to ensure a more favourable reception, was again sent back by it in 1928. So this refusal left the statutory liturgy of 1662 in the Prayer-Book unchanged, as it is to the present day.

"And as 1662 is substantially the rite of 1604, 1559 and 1552, it can reasonably be said that Parliament has stood throughout for one thing, the settlement which Cranmer originally imposed on the Church by its means" (p. 699).

Dom Gregory Dix brings his account to a close in words that one cannot read unmoved. "If the Anglican reader is distressed by some things in it, I am sorry. But the fact is that I am distressed, too, and therefore I could not omit it, though I would have been glad to have done so" (p. 699).

The distress of Dom Gregory Dix is so much the greater for the fact that he, more than others, has comprehended the disorder in his church, a disorder which springs both from the lack of doctrinal agreement among the bishops and the meddling of Parliament in strictly religious matters. This distress induced the great liturgist to add an 'Additional Note' to Chapter 16 where he analyses the present position of the liturgy of the Church of England. The weakening of genuine interior spirituality, which he sadly notes as the consequence of the legally confined institutions which sprang from the English Reformation, urges him to look for a remedy for the situation. This 'Additional Note' is not the least interesting part of his great work. At another time we shall endeavour to present some review of it.

AIMÉE BAZY

COMMENTS AND DOCUMENTS

AN IMPORTANT PAPAL ALLOCUTION TOUCHING ON RELIGIOUS LIBERTY

The past year has been remarkable for the number and variety of conventions held at Rome which have been received by Pope Pius. One of the most recent of these was the National Convention of Italian Catholic Jurists which was accorded a papal audience on December 6. The discourse delivered on that occasion by the Holy Father is of considerable interest and importance since it sets forth the norms affecting the rights and mission of the Church in this world and her coexistence with men and nations who are not of her fold. Because of the timeliness of this question, we are presenting here the text of the Pope's address in its entirety:

It gives Us great satisfaction, beloved sons of the Union of Italian Catholic Jurists, to see you gathered round Us here and to bid you heartfelt welcome.

In the beginning of October another congress of jurists, dealing with international penal law, gathered in Our summer residence. Your convention is rather national in character, but the subject it is treating "the nation and the international community," touches again the relations between peoples and sovereign States. It is not by chance that congresses are multiplying for the study of international questions, be they scientific, economic, or political. The clear fact that relations between individuals of various nations and between nations themselves are growing in multiplicity and intensity, makes daily more urgent a right ordering of international relations, both private and public; all the more so since this mutual drawing together is caused not only by vastly improved technological progress and by free choice, but also by the more profound action of an intrinsic law of development. This movement then is not to be repressed, but fostered and promoted.

I

In this work of expansion, communities of States and peoples, whether already existing or only a goal to be achieved, have naturally a special importance. They are communities in which sovereign States, that is to say States which are subordinate to no other State, are united into a juridical community to attain definite juridical ends. It would give a false idea of these juridical communities to compare them to world empires of the past or of the present, in which different racial stocks, peoples, and States become fused, whether they want it or not, into a single conglomeration of states. In the present instance however, States, remaining sovereign, freely unite into a juridical community.

In this connection, the history of the world, which shows a continuous succession of struggles for power, no doubt might make the establishment of a juridical community of free States seem almost utopian. The conflicts of the past have too often been motivated by a desire to subjugate other nations and to extend the range of one's own power, or by the necessity of defending one's liberty and one's own independent existence. This time, on the contrary, it is precisely the will to prevent threatening conflicts that urges men toward a supranational juridical community. Utilitarian considerations, which certainly carry considerable weight, point towards the working out of peace; and finally perhaps it is precisely this mingling of men of different nations because of technological progress that has awakened the faith, implanted in the hearts and souls of individuals, in a higher community of men, willed by the Creator, and rooted in the unity of their common origin, nature, and final destiny.

II

These and other similar considerations show that advance toward establishing a Community of peoples does not look, as to a unique and ultimate norm, to the will of the States, but rather to nature, to the Creator. The right to existence, the right to respect from others and to one's good name, the right to one's own culture and national character, the right to develop oneself, the right to demand observance of international treaties, and other like rights, are exigencies of the law of nations, dictated by nature itself. The positive law of different peoples, also indispensable in the Community of States, has the office of defining more exactly the rights derived from nature and of adapting them to concrete circumstances, also of making other provisions, directed of course toward the common good, on the basis of a positive agreement, which once freely entered into, has binding force.

In this Community of nations, then, every State becomes a part of the system of international law, and hence of natural law, which is both foundation and crown of the whole. Thus the individual nation no longer is,—nor in fact was it ever,—"sovereign," in the sense of being entirely without restrictions.

"Sovereignty" in the true sense of the word means self-rule and exclusive competence concerning what has to be done and how it is to be done in regard to the affairs of a definite territory, always within the framework of international law, without however becoming dependent on the juridical system of any other State. Every State is immediately subject to international law. States which would lack this fullness of power, or whose independence of the power of any other State would not be guaranteed by international law, would not be sovereign. But no State could complain about a limitation of its sovereignty if it were denied the power of acting arbitrarily and

without regard for other States. Sovereignty is not a divinization of the State, or omnipotence of the State in the Hegelian sense, or after the manner of absolute juridical positivism.

III

There is no need to explain to you students of law how the setting up, maintenance and operation of a real Community of States, especially one that would embrace all peoples, give rise to many duties and problems, some of them extremely difficult and complicated, which cannot be solved by a simple yes or no answer. Such would be the question of race and origin, with their biological, psychological and social consequences; the question of language, the question of family life, with its relations, varying according to nation, between husband and wife, parents, the larger family group; the question of the equality or equivalence of rights in what regards goods, contracts and persons for the citizens of one sovereign State who either live for a short time in a foreign State, or, retaining their own nationality, establish permanent residence there; the question of the right of immigration or of emigration, and other like questions.

The jurist, the statesman, the individual State, as well as the Community of States, should here take account of all the inborn inclinations of individuals and communities in their contacts and reciprocal relations, such as the tendency to adapt or to assimilate, often pushed even to an attempt to absorb, or contrariwise, the tendency to exclude and to destroy anything that appears incapable of assimilation; the tendency to expand, to embrace what is new, as on the contrary, the tendency to retreat and to segregate oneself; the tendency to give oneself entirely, forgetful of self, and its opposite, attachment to oneself, excluding any service of others; the lust for power, the yearning to keep others in subjection, and so on. All these instincts, either of self-aggrandizement or of self-defence have their roots in the natural dispositions of individuals, of peoples, of races, and of communities, because of their restricted limitations. One never finds in them everything that is good and just. God alone, the origin of all things, possesses within Himself, by reason of His infinity, all that is good.

From what We have said, it is easy to deduce the fundamental theoretical principle for dealing with these difficulties and tendencies: within the limits of the possible and lawful, to promote everything that facilitates union and makes it more effective; to remove everything that disturbs it; to tolerate at times that which it is impossible to correct, but which on the other hand must not be permitted to make shipwreck of the community, from which a higher good is hoped for. The difficulty rests in the application of this principle.

IV

In this connection, We wish to treat with you, who are happy to profess yourselves Catholic jurists, concerning one of the questions which arise in a community of peoples, that is, the practical co-existence of Catholic with non-Catholic States.

Depending upon the religious belief of the great majority of citizens, or by reason of an explicit declaration of law, peoples and member States of the international Community will be divided into Christians, non-Christians, those who are indifferent to religion, or consciously without it, or even professed atheists. The interests of religion and morality will require for the whole extent of the international Community a well-defined rule, which will hold for all the territory of the individual sovereign member-States of the international community.

According to probability and depending on circumstances, this ruling of positive law will be thus enunciated: within its own territory and for its own citizens, each State will regulate religious and moral affairs by its own laws; nevertheless throughout the whole territory of the international Community of States, the citizens of every member-State will be allowed the exercise of their own beliefs and ethical and religious practices, in so far as these do not contravene the penal laws of the State in which they are residing.

For the jurist, the statesman, and the Catholic State arises here the question: can they give their consent to such a ruling when there is question of entering and remaining in an international Community?

Now, in regard to religious and moral interests, a twofold question arises: the first deals with the objective truth and the obligation of conscience toward what is objectively true and good; the second deals with the practical attitude of the international community towards the individual sovereign State and the attitude of the individual State toward the international Community in what regards religion and morality. The first question can hardly be a matter for discussion and legal ruling between the individual States and the international Community, especially in the case of a plurality of different religious beliefs within the international Community. On the other hand, the second question can be of extreme importance and urgency.

V

Now to give the right answer to the second question. Above all it must be clearly stated that no human authority, no State, no Community of States, whatever be their religious character, can give a positive command or positive authorization to teach or to do that which would be contrary to religious truth or moral good. Such a command or such an authorization would have no obligatory power and would remain without effect. No authority may give such a command because it is contrary to nature to oblige the spirit and the

will of man to error and evil, or to consider one or the other as indifferent. Not even God could give such a positive command or positive authorization, because it would be in contradiction to His absolute truth and sanctity.

Another question essentially different is this: Could the norm be established in a community of States, at least in certain circumstances, that the free exercise of a belief and of a religious or moral practice, which possess validity in one of the member States, be not hindered by laws or coercive measures of the State throughout the entire territory of the Community of nations. In other words, the question is raised whether in these circumstances *non impedire* or toleration is permissible, and whether consequently positive repression is not always a duty.

We have just adduced the authority of God. Could God, although it would be possible and easy for Him to repress error and moral deviation, in some cases choose the *non impedire* without contradicting His infinite perfection? Could it be that in certain circumstances He would not even communicate the right to impede or to repress what is erroneous and false? A look at things as they are gives an affirmative answer. Reality shows that error and sin are in the world in great measure. God reprobates them, but He permits them to exist. Hence the affirmation: religious and moral error must always be impeded, when it is possible, because toleration of them is in itself immoral, is not valid absolutely and unconditionally. Moreover, God has not given even to human authority such an absolute and universal command in matters of faith and morality. Such a command is unknown to the common convictions of mankind, to Christian conscience, to the sources of revelation and to the practice of the Church. To omit here other Scriptural texts which are adduced in support of this argument, Christ in the parable of the cockle gives the following advice: let the cockle grow in the field of the world together with the good seed in view of the harvest (cf. Matthew 13.24-30). The duty of repressing moral and religious error cannot therefore be an ultimate norm of action. It must be subordinate to higher and more general norms, which in some circumstances permit, and even perhaps seem to indicate as the better policy, toleration of error in order to promote a greater good.

Thus the two principles are clarified to which recourse must be had in concrete cases for the answer to the serious question concerning the attitude which the jurist, the statesman and the sovereign Catholic State is to adopt in consideration of the Community of Nations in regard to a formula of religious and moral toleration as described above. First: that which does not correspond to truth or to the norm of morality objectively has no right to exist, to spread or to be activated. Secondly: failure to impede this with civil laws and coercive measures can nevertheless be justified in the interest of a higher and more general good.

Before all else the Catholic statesman must judge if this condition is verified in the concrete—this is the "question of fact." In his decision he will permit himself to be guided by weighing the dangerous consequences which stem from toleration, against those from which the Community of Nations will be spared, if the formula of toleration be accepted; moreover he will be guided by the good which according to a wise prognosis can be derived from toleration for the international Community as such and indirectly for the member State. In that which concerns religion and morality he will also ask for the judgment of the Church. For her, only He to whom Christ has entrusted the guidance of His whole Church is competent to speak in the last instance on such vital questions, which touch international life, that is, the Roman Pontiff.

VI

The institution of a Community of nations which today has been partly realized, but which is striving to be established and consolidated upon a higher and more perfect level, is an ascent from the lower to the higher, that is, from a plurality of sovereign States to the greatest possible unity.

The Church of Christ has in virtue of a mandate from her Divine Founder a similar universal mission. She must draw to herself and bind together in religious unity the men of all races and of all times. But here the process is in a certain sense the contrary: she descends from the higher to the lower. In the former case, the superior juridical unity of nations was and still is to be created. In the latter, the juridical community with its universal end, its constitution, its powers and those in whom these powers are invested are already established from the beginning by the will and decree of Christ Himself. The duty of this universal community from the outset is to incorporate all men and all races (cf. Matt. 28.19) and thereby to bring them to the full truth and the grace of Jesus Christ.

The Church in the fulfillment of this her mission has always been faced and is still faced in large measure by the same problems which the functioning of a Community of sovereign States must overcome; only she feels them more acutely, for she is obligated to the purpose of her mission, determined by her Founder Himself, a purpose which penetrates to the very depths of the spirit and heart of man. In this state of affairs conflicts are inevitable, and history shows that there have always been conflicts, there still are, and according to the words of the Lord, there will be till the end of time. For the Church with her mission has been and is confronted with men and nations of marvelous culture, with others of almost incredible lack of civilization, and with all possible intermediate degrees: diversity of extraction, of language, of philosophy, of religious belief, of national aspirations and characteristics; free peoples and enslaved peoples; peoples that have

never belonged to the Church and peoples that have been separated from her communion. The Church must live among them and with them; she can never declare before anyone that she is "not interested." The mandate imposed upon her by her divine Founder renders it impossible for her to follow a policy of noninterference or *laissez faire.* She has the duty of teaching and educating in all the inflexibility of truth and goodness, and with this absolute obligation she must remain and work among men and nations who in mental outlook are completely different from each other.

Let Us return now, however, to the two propositions mentioned above: and in the first place to the one which denies unconditionally everything that is religiously false and morally wrong. With regard to this point there never has been and there is not now in the Church any vacillation or any compromise, either in theory or in practice. Her deportment has not changed in the course of history, nor can it change, whenever or wherever, under the most diversified forms, she is confronted with the choice: either incense for idols or blood for Christ. The place where you are now present, Eternal Rome, with the remains of a greatness that was, and the glorious memories of its martyrs, is the most eloquent witness to the answer of the Church. Incense was not burned before the idols, and Christian blood flowed and consecrated the ground. But the temples of the gods lie in the cold devastation of ruins howsoever majestic; while at the tombs of the martyrs, the faithful of all nations and all tongues fervently repeat the ancient Creed of the Apostles.

With regard to the second proposition, that is to say, with regard to tolerance, in determined circumstances, with regard to toleration even in cases in which one could proceed to repression, the Church —out of regard for those who in good conscience (though erroneous, but invincibly so) are of a different opinion—has been led to act and has acted with that tolerance, after she became the State Church under Constantine the Great and the other Christian Emperors, always for higher and more cogent motives; so she acts today, and also in the future she will be faced with the same necessity. In such individual cases the attitude of the Church is determined by what is demanded for safeguarding and considering the *bonum commune,* on the one hand the common good of the Church and the State in individual States, and on the other, the common good of the universal Church, the reign of God over the whole world. In considering the "pro" and "con" for resolving the "Question of fact," as well as what concerns the final and supreme judge in these matters, no other norms are valid for the Church except the norms which We have just indicated for the Catholic jurist and statesman.

VII

The ideas which We have set forth may be useful for the Catholic jurist and statesman also when in their studies or in the exercise of

their profession they come in contact with the agreements (Concordats, Treaties, Agreements, *Modus vivendi,* etc.) which the Church (that is today, for a long time now, the Apostolic See) has concluded and still continues with sovereign States. The Concordats are for her an expression of the collaboration between the Church and State, In principle, that is, in theory, she cannot approve complete separation of the two Powers. The Concordats, therefore, must assure to the Church a stable condition in right and in fact in the State with which they are concluded, and must guarantee to her full independence in the fulfillment of her divine mission. It is possible that the Church and the State proclaim in the Concordat their common religious conviction; but it may also happen that the Concordat have, together with other purposes, that of forestalling disputes with regard to questions of principle and of removing from the very beginning possible matters of conflict. When the Church has set her signature to a Concordat, it holds for everything contained therein. But, with the mutual acknowledgement of both high contracting parties, it may not hold in the same way for everything. It may signify an express approval, but it may also mean a simple tolerance, according to those two principles which are the norm for the co-existence of the Church and her faithful with the civil Powers and with men of another belief.

This, beloved sons, is what We intended to treat of with you rather fully. For the rest, We are confident that the international community can banish every danger of war and establish the peace, and, as far as the Church is concerned, can guarantee to her freedom of action everywhere, so that she may be able to establish in the spirit and the heart, in the thoughts and the actions of men, the Kingdom of Him Who is the Redeemer, the Lawgiver, the Judge, the Lord of the world, Jesus Christ. Who rules as God over all things, blessed forever (Rom. 9/5).

While with Our paternal good wishes We follow your work for the greater good of nations and for the perfecting of international relations, from the fulness of Our heart We impart to you, as a pledge of the richest divine graces, the Apostolic Benediction.

SOME REFLECTIONS ON INFALLIBLE FALLACIES

Catholics were gratified when the Archbishop of Canterbury, at the end of September, made a statement condemning the action of the Polish government in respect of Cardinal Wyszynski. The Archbishop's statement, as reported in the *Church Times* of October 2, was as follows:

"The news that Cardinal Wyszynski, Primate of Poland, has been 'removed from his post' and confined to a monastery, is the latest of the many wounds inflicted upon Christian Churches by Communist governments. Christians everywhere will be grieved and distressed that the arbitrary power of an atheist government should thus

attempt to stifle and disrupt the life of the national Church of Poland. All lovers of freedom will be shocked to see this fresh denial of the rights of open charge and fair trial, which are a part of a civilized order of society.

"This action is the climax of attacks which the Polish Government has been making for a long time past. Wherever the Christian Church exists, it is, or ought to be, by virtue of its faith in God, the defender of the true liberties and religious freedoms which are part of God's gifts to men. It has not always been alert to its duty; it is not always wise in doing it. There is always liable to be friction between the proper rights of the State and the proper duty of the Church. But, in these days, and in many parts of the world, the State is claiming for Caesar things which belong not to it, but to God; and men are being deprived of their true liberties, and Christians are being persecuted for their faith. The prayers of all Christians in Britain will go out to all who thus suffer, and particularly, at this moment, to the Cardinal and his faithful people in their hour of trial."

A fortnight later (October 14) the Archbishop returned to this theme in his address to both Houses of the Convocation of Canterbury, and commented on his own statement in these words:

"In my own statement about Poland, I indicated that when conflicts arise between a Church and the State, it does not follow that the Church is always or entirely right. If sometimes a Church may be in danger of surrendering too much to the State, it is also possible for a Church to resist unwisely or to claim too much. One cannot, therefore, assume forthwith that whenever an ecclesiastic is restrained, he is free from all blame—though in the case of the Primate of Poland I believe that to be so. It must be recognised that, in past and present history, a Church claiming more than its due may try to advance the kingdom of God by the employment of political force and by the denials of just liberties. The Roman Catholic Church has not yet learned the lesson that toleration as between Christian bodies, while by no means the last word as to their proper relations, is the essential word to those who would follow the teaching of our Lord." (1)

The Archbishop then went on to recommend a booklet issued by the S.P.C.K. entitled *Infallible Fallacies* as a "reply, brief but effective, courteous and quickly read, and cheap, to some of the arguments of Roman Catholic propaganda." The alleged need for such a booklet is because "Roman Catholics in this country and wherever Churches of the Anglican Communion exist have, as the booklet says, for some time past intensified their propaganda, and made their claims more exclusive than ever before." (2)

The Catholic reaction in England to the words of the Archbishop was general and uniform—gratitude for his original statement depre-

(1) *Daily Telegraph,* October 15, 1953; *Church Times,* October 16, 1953.
(2) *Church Times,* October 16, 1953.

cating the virtual imprisonment of the Primate of Poland, regret that he should have rendered it less gracious by his later comments, and amazement that he should have given such an official and unqualified approval of the booklet *Infallible Fallacies.*

This is not the place to demonstrate at length the unscholarly nature of the booklet. That would take too long, for it abounds in rash assertions and half-truths. The English Catholic weeklies have drawn attention to many of the obvious errors, but there are others that they have passed over, a few of which we will notice here, to give an idea of the nature of the pamphlet.

On page 9, apropos of Anglican Orders, it is stated: "Cardinal Pole, who was sent to bring this about (viz. the reconciliation with Rome), might have been expected (if it were true that the revised English ordination services were hopelessly invalid) to re-ordain all the priests who for the last twenty years or so had been ordained in England. It is a striking fact that he himself did so in only thirteen isolated cases." The first ordinal of Edward VI was issued in 1550 and Mary Tudor ascended the throne in 1553, so that the 'last twenty years or so' resolves itself into a period of three years. But are the authors ("Some Priests of the Anglican Communion") also unaware that Cardinal Pole did not reach England till November 24, 1554, by which time 10 of the 13 ordinations to which they refer had already been performed? Or are they ignorant of the fact that the Cardinal was not a priest still less a bishop, till March 1557, only 17 months before Mary's (and his own) death? Perhaps they did not mean their 'he himself did so' to be taken literally and to imply that Pole himself was the ordainer, but that he saw to it that others did who were competently ordained—in which case they should have said so, for they were writing for the mass of the unhistorical public. Even so, allowing that only 13 (3) of those who had received the Edwardian rite were later ordained by the Catholic rite, it still does not justify their conclusion: "This means that many English priests who had been ordained with the English Ordinal (i.e. revised English service of ordination) in the reign of Edward VI, were permitted to go on exercising their priesthood in communion with Rome, and with the full knowledge of the Pope. Nothing surely could be so clear an indication that at that time the English Ordinal was regarded as sufficient." And why is this conclusion not justified? Because of the 112 men known to have been 'ordained' by the Edwardian rite, the vast majority would be unfit to be raised to the Catholic priesthood. All those who were married (which would be most)—and their marriages would be valid, for they were laymen—,all those too who were infected with the new heresies, were not suitable candidates for the Catholic priesthood (the married were barred by Canon Law), and

(3) Fr. Messenger assesses the number at 16: *The Reformation, the Mass and the Priesthood II,* London (1937), p. 46.

so it is not at all surprising that only 13 themselves desired (an essential condition) and were deemed worthy by the authorities to enter the ranks of the Catholic priesthood. What should have excited the surprise of the authors and roused them to feats of deduction is not that the ordinations were so few, but that they were so many, or indeed that there were any at all, if the Edwardian rite were capable of making valid priests.

A footnote on page 14 begins: "That the Church of England believes and teaches the Eucharistic Sacrifice was strongly asserted in the reply of the Archbishops of Canterbury and York . . . to Leo XIII's *Apostolicae curae*," and after a long quotation from the Reply adds: "No Convocation of the Church of England nor any synod of the Anglican Church has ever dissented from this." A negative statement, which as far as it goes is true. But the authors do not add that no Convocation ever had the opportunity of dissenting from it, because this particular Reply was never submitted to Convocation, nor as far as I know, has Eucharistic doctrine, as an issue by itself, ever been debated there. What would have been the fate of the Archbishops' Reply, if it had indeed been submitted to Convocation in 1897, one cannot of course say, but one may hazard the guess that it would at the least have had a stormy passage, at any rate if it asserts a Eucharistic Sacrifice as unequivocally as the authors imply, even though Convocation would have hesitated to weaken the riposte of its prelates against Rome's latest thrust, the Bull *Apostolicae curae*. It should be born in mind that by the end of the last century the Church of England had not been so much influenced by High Church sacramental teaching as it has now, and even now a large part of that Church rejects the Eucharistic Sacrifice understood in the full High Church sense. (The Report, *Doctrine in the Church of England* (1938), which gives a fair cross-section of Anglican theological opinion, lists four interpretations of the Eucharistic Sacrifice, all legitimately tenable by Anglicans.) Then it was still the age of ritualistic law-suits. Mackonochie, for example, one of the most devoted and self-sacrificing ministers of the Church of England of his day, was many times condemned and several times suspended from his ecclesiastical functions —in 1868, 1870, 1874, 1878 and 1883—and in 1890 even a bishop, the reverend Dr. King of Lincoln, was tried, for ritualistic practices, precisely because those ritualistic practices were intended by them and understood by their adversaries to proclaim a doctrine of the Real Presence and a real Eucharistic Sacrifice.

One last remark. The authors of *Infallible Fallacies* lay themselves open to the very charge that the title of their pamphlet suggests, for they twice make confident assertions of what would have happened if something else had not happened, which did however in fact take place. To say the least, that is not historical, but prophetic. They twice declare that, even if there had never been any problem

of Henry VIII's divorce, "the Reformation in England would have happened in any case" (pp. 17, 22), and presumably with pretty much the same results. Not being a prophet I will not presume to assert the contrary categorically, but I may perhaps be allowed to doubt. Had there been no divorce, presumably Cranmer would never have been Archbishop of Canterbury, and Mary would have come to the throne immediately on Henry's death. In which case, Edward would have died (even had he ever been born) before he had any claim to the throne, and no Cranmer would have had opportunity to develop his heretical schemes, nor would there have been a gentry newly-enriched with monastic spoils with vested interests to maintain a breach with Rome. Elizabeth (even had she been judged eligible for the Crown) would have had no Puritan element in the Church to pacify; no Acts of Supremacy and Uniformity (1559), to make the Queen Supreme Head of the Church and impose the Prayer Book of Edward VI, would have been passed by the Lords against the unanimous votes of the bishops (it is a fact that all the Spiritual Peers voted against them), who would not then have been deprived of their sees and imprisoned. But the Island of Saints might instead have added to the long line of its illustrious Confessors, rather than to that of its glorious Martyrs, as witnesses to the faith of Christ, and been a bulwark of orthodoxy in an increasingly heretical Europe. It is very fascinating to imagine what might have been: but it is very unwise to dogmatize about it.

If in these comments I have adopted a rather bantering manner, the reverend authors must forgive me. I could not take their production very seriously. And if I say that thereby I mean them no disrespect, they must believe me, even as the Archbishop of Canterbury said: "It is the desire of the authors . . . that this booklet may encourage the search for a better understanding with the Church of Rome . . ." It may indeed do so for some of its readers, but probably not for others. The unthinking public will take the authors' statements at their face value and be likely to become more hostile to Rome. The thinking man, however, who reads that Rome was guilty of schism in the XVIth century ("The English Church committed no act of schism in Elizabeth's reign. The Pope did" p. 20); that the Church teaches that the holy Souls are doing time, if I may phrase it so, in Purgatory (p. 29); that Roman Catholicism is totalitarian (p. 30: certainly it is not 'comprehensive'); that Catholics have an obligation to assist at Holy Mass on Sundays—to fill their churches (p. 31: their's are the only full ones, admittedly); and that the Church is guilty of duplicity in its marriage regulations (p. 32)—the thinking man reading all this will probably be led to wonder how so monstrous a Church has survived intact and virile for twenty centuries, and be moved to enquire further—and learn the truth.

J. Gill, S.J.

NEWS

ECUMENISM AND REUNION

Lund Report on Faith and Order Presented to Anglican Assemb

The place that the Church of England holds in the Ecumeni Movement came into focus during the week of November 9th wh the Bishops and other members of the Church Assembly met for th autumn sessions. The occasion was provided by the Assembly's c sideration of the Report on the findings of the Lund Conference Faith and Order, a summarized version of which was submitted the Anglican delegates by a special committee appointed for the p pose of drafting the Report from the point of view of the Church England. The Chairman of this committee, appointed by the Coun of Ecumenical Co-operation, was the Bishop of London, while amo his co-workers were the Bishop of Chichester, Canon L. Hodgson, a the Rev. Oliver S. Tomkins. The Report itself was mainly given o to the questions of the ministry, the nature of schism, and int communion.

In his address to the members present, the Archbishop of Cant bury said that the discussion of the Report by the Assembly constitut "a great step forward" in the matter of reunion, while the major of speakers on the issue in question insisted that official vaguen should not be tolerated. In fact, the demand was made that "t Church should, through her Convocations, define with frank clar both her own dogmatic convictions, and her consequent relations w other Christians bodies." One of the reasons given for this insisten was that the conflicting views among the Anglican delegates to e menical gatherings were the cause of frequent bewilderment.

In presenting the draft of its Report the committee placed e phasis on the need of caution in the use of the term "schism wit the Church." On this point, it declared: "Much more careful thoug and definition is needed before the idea of schism being within t Church . . . can be regarded as established."

In the matter of intercommunion, the members of the committ made it clear that they were using the term in its generally accept sense of "agreement between two Christian bodies to allow memb to communicate freely at the altars of each and the ministers to ficiate in either." In connection with this, the Report posed questio about the practical working out of the recommendation framed Lund that Christians of the different denominations should "do gether all that they can do together, and do separately only that whi must be done separately." However, the committee did not co forward with any concrete or specific suggestion as to how this propo could be put into practice, beyond declaring that its members believ

hat "local ecumenical co-operation would be considerably forwarded f the essentials of faith and order for which Anglicanism stands, and n which no compromise is possible, were everywhere clearly grasped."

The difficult and thorny tasks which this latter conclusion of the ommittee entails can be seen from the editorial remarks which the Anglican *Church Times* (November 6) directs to the point at issue:

"If such a statement were authoritatively made on the essentials of faith and order, the committee believes that co-operation between he Church and Nonconformity (up to the limit where no compromise s possible) 'can and should be as extensive as is pratically possible.' But what is practically possible? What exactly, with the most chariable will in the world, is the faithful priest of the Church to do? Down the road from the parish church is a Methodist chapel: a little urther on there is a strict Baptist chapel. What 'ecumenical action' s he to encourage with these Christian neighbors? An interchange of pulpits? The Church has already decided that this infringes the essentials of order. Unrestricted intercommunion? The Church has already decided that this, regrettably, must jeopardize the essentials of faith. Co-operation in joint evangelistic campaigns and in pastoral visitation? But evangelism must be directed to bringing people inside the worshipping community. Pastoral visitation must have as its aim the commendation of the means of grace. So long as there is no agreement on the nature of the true worshipping community and the identity and efficacy of the sacraments necessary to salvation, how can there be co-operation in this field? Even when it comes to social action and moral welfare, the unhappy divisions between Christians severely restrict the possible field for truly practical co-operation.

"The Church Assembly . . . has the chance to remind the whole Church that vague recommendations and ambiguous generalizations are dangerous dynamite. When and if the Church herself, through her Convocations, will publish anew, in modern terms, her essential order and uncompromising faith, then, and then only, can practical relations with other Christians be clarified."

The Meaning of the Term 'Ecumenical'

A recent bulletin of the *Ecumenical Press Service* carries an interesting summary of the Burge Memorial Lecture delivered in London by Dr. W. A. Visser 't Hooft on November 10th. In the course of that lecture the General Secretary of the World Council of Churches is reported to have traced the origin, development, and the meaning of the term 'ecumenical' from the time of early Greek civilization through the ages of the New Testament and the Fathers, down to the present day.

"The term 'ecumenical'," declared Dr. Visser 't Hooft, "has apparently come to stay. It is generally agreed that the word creates difficulties . . . but it seems that no other word exists which can express

the specific ethos of the movement for unity and co-operation Churches and Christians which has grown up during the last fo years."

In drawing his conclusions about the successful adoption of t term, the lecturer offered the following reasons:

"In the first place the ecumenical movement represents a n approach to the problem of the division of the Church. A word w needed which was not so burdened with specific historical associatic as to make it unacceptable to a large part of Christendom and whi had not been appropriated by any confession as its specific title.

"In the second place, the term had a venerable history behi it and had been used in one way or another in all parts of Christe dom. Our survey of its history has shown that contributions to meaning and use have been made by many different Christi traditions.

"In the third place its meaning had not become so fixed that could not receive the new content given to it by the pioneers of t modern ecumenical movement.

"In the fourth place it could be used to embrace at one and t same time the truths that the Church of Christ is world-wide, sup national, supraracial, that it is essentially one and that this onene contains a variety of gifts."

Evanston Study Conference at Chicago

A three-day conference in preparation for the World Council Churches Assembly in the United States next year was held in Chica in mid November. Proceedings got under way with an address l the General Secretary of the W.C.C., Dr. W.A. Visser 't Hooft; a in the sessions that followed, study groups held discussions on t main subjects to be taken up at Evanston on the grounds of Nort western University next August.

In conjunction with the study conference, the William Hen Hoover lectures on Christian unity were given by the President Augustana College, Dr. Conrad Bergendoff. The lecturer, who is leading Lutheran figure in ecumenical circles, had as his general them "One, Holy, Catholic, and Apostolic Church" and spoke on the f lowing divisions of his topic: "The Church Apostolic," "The Holine of the Church," "The Church Catholic," and "The Unity of the Ho Catholic Apostolic Church." (E P S)

Orthodox Interest in Ecumenical Activities

The Secretary of the Commission on Faith and Order of t W.C.C., Dr. J. Robert Nelson, made an important trip in October Greece and Turkey for the purpose of conferring with Orthodox Churc leaders on questions relating to Orthodox interest in the Ecumenic

Movement. Dr. Nelson's itinerary was noteworthy for his significant conversations with the Patriarch of Constantinople, Archbishop Spyridon, Orthodox Primate of Greece, and with a good number of ranking clergy and theologians. These leaders of Orthodoxy assured the W.C.C. official that their Churches in Turkey and Greece would be well represented at the Evanston Assembly. Further assurances were given that members of those Churches would be urged to observe the Week of Prayer for Christian Unity in January.

In making his tour Dr. Nelson had occasion to visit the schools of Halki, Athens, and Salonika, where he found a lively interest in ecumenical questions among faculty members and students. For example at Salonika a chair of ecumenical history has been established, and at Halki Seminary a course on ecumenical studies for the theological students. (E P S)

An Important Step towards Unification in North India

At a meeting in Allahabad of recent date, representatives from five leading denominations in North India agreed upon a plan for the unification of their ministries and episcopates. The plan was decided upon by members of the Negotiating Committee on Church Union in Northern India and Pakistan after eighteen months of intermittent discussion on the problems involved.

The five communions which are forming the new merger are: the United Church of Northern India with 410,000 adherents; the Church of India, Pakistan, Burma, and Ceylon (Anglican) with 246,000 members; the Methodist Church in Southern Asia with a membership of some 450,000; British and Australian Methodist missionary societies with about 10,000; and Baptist branches in North India, numbering 80,000 adherents.

According to a dispatch released by *Religious News Service,* delegates from the non-Anglican Churches assented to the "laying on of hands" as an act authorizing ministers of previously "restricted" denominations to exercise their office within the new Church union. Reports indicate that non-Anglicans have been given assurances that this ritual is not to be considered as a reordination ceremony. Another important element of the merger plan is the proposed division of the prospective North India Church into twenty-five dioceses, each with its own bishop.

Belgian Protestant Churches Work for Union

At Amougies this autumn, the Federation of Belgian Protestant Churches held an important conference having as its scope the furtherance of unitive efforts among them. Resolutions were passed urging the various member bodies to make more of a concerted endeavor in this regard.

Part of the statement issued by the officials of the Federation was

the following: "The conference, noting the unity of faith which has inspired the deliberations of its members, expresses its grief at the present piece-meal division of our Churches in Belgium, and is convinced that this situation corresponds neither to the will of God nor to the true ecclesiastical position of the present time, but forms an obstacle to the evangelisation of our country." (E P S)

W.C.C. Again Sponsors Week of Prayer for Christian Unity

For twelve years now the Commission on Faith and Order of the World Council of Churches has extensively promoted the Week of Prayer for Christian Unity which is observed during the same time of year as is the Chair of Unity Octave (January 18th to the 25th). As in the past, the Commission has once more issued a special circular appealing to all its member Churches to join in public and private prayer for the unity of Christendom.

The introduction on the prayer leaflet reads: "However much we desire to see growing evidence of the unity of the Church of Christ, we can expect very little if we do not pray fervently. Especially during these eight days should we join with Christians of many confessions and tongues in beseeching God to remove the barriers which separate His people from one another.

"It is appropriate that all who take active interest in the work of the World Council of Churches should observe this octave of prayer. Let the burden of our prayers be that each function of the World Council's various departments shall be blessed and guided by God to serve the cause of unity. Particularly let us pray for the work of the Faith and Order Commission, and for all preparations being made for the Second Assembly to be held in August, 1954.

"The litany, intentions and prayers may be used for private or corporate devotion. They may be reproduced in any form, and translated into various languages, so that as many Christians as possible will pray for the manifestation of our given unity in Jesus Christ, the Hope of the world."

The leaflet then goes on to give two prayers and a specially composed litany for unity:

"Eternal and merciful God, who art the God of peace and not of discord: have mercy upon thy Church, divided in thy service; and grant that we, seeking unity in Christ, and in the truth of thy holy Word, with one mind and one mouth may glorify thee, the Father of our Lord Jesus Christ. Amen." (*Lancelot Andrewes*)

"O Lord Jesus Christ, who didst say to thine apostles, Peace I leave with you, my peace I give unto you; regard not our sins, but the faith of thy Church, and grant it that peace and unity which are agreeable to thy will; who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen."

(*Roman Missal*)

Litany for Unity

Almighty God, who didst make with us the New Covenant and said, I will be their God and they shall be My people,

Forgive and heal our divisions

Merciful God, who didst name Thy Son Jesus, that He should save His people from their sins,

Forgive and heal our divisions

Lord Jesus Christ, who didst promise that where two or three are gathered in Thy name, Thou art in their midst,

Unite us in Thy truth

Son of the Living God, who didst assure Thine apostle that the gates of hell shall not prevail against Thy Church,

Unite us in Thy truth

Good Shepherd, who wilt gather all Thy chosen sheep in one fold, so there will be one flock,

Unite us in Thy truth

Lamb of God, who didst give Thyself for the Church and make it one Body in the Baptism of the one Spirit,

Unite us in Thy truth

Bread of Life, who didst give the one Loaf and the one Cup for the nourishment of the Church which is Thy Body,

Unite us in Thy truth

Spirit of God, who dost bestow diversities of gifts upon Thy people for the edification of all,

Maintain our unity in the bond of peace

Holy Spirit who dost help our weakness of prayer and make intercession for us,

Maintain our unity in the bond of peace

Father, Son, and Holy Spirit, one God everlasting, forgive and heal our divisions, unite us in Thy truth, maintain our unity in the bond of peace. *Amen.*

Anglican Appeal for Octave Prayers

Each year the Society for Promoting Catholic Unity and the Confraternity of Unity (two Anglican organizations in England) sponsor

a joint bulletin urging the observance of the January Octave for unit The following passages are taken from the latest leaflet entitled: *T Annual Call for* 1954:

"The conversion of the world depends upon the Visible Uni of the Church of God, for Our Saviour prayed, 'That they all may l one, as Thou, Father, in Me and I in Thee, that they also may be o in Us, that the world may believe that Thou hast sent Me.'

"He provided the means of the maintenance of this unity by t appointment of a visible head of the visible Body: 'Thou art Pete and upon this rock I will build My Church.' History has shown wh interpretation the Church has given to this text, for no other has ev been the Church's acknowledged head upon earth but he who sits c Peter's Throne. Separation from this centre of Unity has always le the separated into further schisms, while acknowledgment of it by a must necessarily result in the healing of all divisions."

"During the Church Unity Octave, there is open before us great opportunity to use the power of prayer, without which we ca accomplish little, in an effort to bring all who profess and call them selves Christians into that Divine Unity in which alone the fullne of the grace of God can be experienced since it is of the very essen of that Perfect Unity of the Three in One."

AROUND THE WORLD

THE UNITED STATES

Annual Message of Catholic Bishops

The Cardinals, Archbishops, and Bishops of the United States came together for their yearly meeting in Washington during the third week of November. At the close of the meeting they made public a statement setting forth the teaching of the Church on the dignity of the human person.

"The Catholic Church," read the statement, "has always taught and defended the natural dignity of every human being. She has preached the burden of individual responsibility and has insisted upon the importance of personal conscience. She has reminded mankind that there is a great division between 'things' and 'men.' She has never forgotten that 'things' were made for men and that 'men' were made for God."

The Bishops then went on to treat of the roots of human dignity, the liberty of man, labor and economics related to man's inherent pre-eminence, and the place of education in safeguarding the dignity of the human race. In conclusion their statement declared:

"Every day in Holy Mass, Almighty God is addressed as He Who wondrously established the dignity of man, and restored it more wondrously still. Only by regaining our reverence for God can we of America in the 20th century rediscover both our own value and the solid basis on which it rests. We must at the same time expend every effort to see that this dignity is reflected in our sense of decency, made aware of itself by education, nurtured by society, guarded by the state, stabilized by private ownership, and exercised through creative activity." (N C)

New Library to House Microfilm Copies of Vatican Documents

Plans have been approved for erecting a memorial library at St. Louis University in Missouri which will make microfilm copies of precious Vatican documents readily available to interested scholars. The actual construction of the library, which will be named for Pope Pius XII, will begin next fall. It is estimated that the cost of the building will be between four and five million dollars.

The remarkable feature about this library is that it will ultimately contain reproductions in microfilm of the invaluable collection of Vatican manuscripts which number in the vicinity of 600,000. These include works on religion, philosophy, law, science, literature, drama, and history. Many of the documents go back to the first ages of recorded history, and are priceless from the point of view of antiquity

alone. To date, about one-third of the microfilming process has been completed.

St. Louis University is operated by the Jesuit Fathers, whose Father General is the Very Rev. John B. Janssens. Commenting on this momentous step in the world of culture and scholarship, the latter declared:

"The Society of Jesus is deeply conscious of the privilege and responsibility accorded to us in the selection of St. Louis University as the depository of what the Holy Father described in a recent communication as a 'spacious temple of learning, a storehouse of the good, the true, and the beautiful.'

"For this reason we envision the Pope Pius XII Memorial Library as a singular and magnificent symbol of truth. It will contain the finest works of the scholars of all ages whose discoveries and studies prove conclusively that truth is a universal property and instrument that can be sought, found, and used by all men." (A P)

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ROME

Holy Father Inaugurates Marian Year

The Marian Year, which was proclaimed in September when the encyclical letter *Fulgens Corona Gloriae* was published, had an impressive beginning in Rome on December 8th with the Pope himself presiding at the opening ceremonies. For these the Holy Father was driven from Vatican City to the splendid basilica of St. Mary Major, greeted and cheered by thousands along the way. He stopped en route at the Piazza di Spagna where he paid tribute to the Blessed Virgin Mary before the monument erected there in 1857 in honor of her Immaculate Conception.

At the basilica itself, the Pope recited publicly the prayer to Our Lady which he composed especially for the Marian Year, and was celebrant at solemn benediction of the Blessed Sacrament. Afterwards he ascended the outer loggia of St. Mary Major's to reread his prayer before a great gathering of over a hundred thousand persons, after which he imparted his blessing to the city and to the world.

Pope Tells Students Church Progresses in Adversity

Speaking before a large audience of student groups at Castel Gandolfo before his return to Vatican City, the Holy Father declared that the periodic threats that menaced the Church were in reality "occasions of progress" for her. He said that in her long history the Church had always experienced such moments when she was faced with forces which imperiled her life and work, but that God had been unfailing in His protection and assistance.

As examples of historic dangers to the Church that were even more formidable than world Communism, the Pope cited the barbarian invasions, the struggle to keep the election of Popes free from the interference of sovereigns and ruling families, and the great Western Schism.

"With the help of its Founder, however," the Holy Father declared, "the Church has found in them, and till the end of time will find in them, occasions for progress, an intensified precision in her doctrine, a wonderful awakening of sanctity within, and the extension of her apostolate to other lands, thanks to her missions."

Further on in his talk he went on to say that "alongside prevaricators, God raises up saints, and to heretics He opposes holy and learned ecclesiastical writers. The violence of autocratic emperors is opposed by the fearlessness of Pontiffs, whereas the great work of Catholic restoration is offered in response to the so-called Protestant reform." (N C)

Gregorian University Celebrates Fourth Centenary

The Pontifical Gregorian University in Rome which was founded by St. Ignatius Loyola and St. Francis Borgia in 1553 celebrated its centenary year during the second week in October with special functions and ceremonies extending over a period of seven days. The University, which has been the Alma Mater for a long list of Popes, Cardinals, and Bishops of the Church, has at present an enrollment of 2,388 students who come from 58 different countries. It was named after Pope Gregory XIII who made provision for the addition of new buildings to the school in 1584.

A large number of Cardinals and other prelates who are alumni of the University, as well as many other delegates from different parts of the world, were present for the week long celebration. One of the high lights in connection with the anniversary was the academic congress which dealt with theological and philosophical subjects and with canon law, Church history and missionary work. The event came to a close with a Papal audience for the faculty and students at St. Peter's. (N C)

Institute Sponsored for Approach to Non-Catholics

The Unitas Association in Rome is sponsoring a two year course of special lectures at the Palazzo Salviati for the purpose of training Catholic laymen in the apostolate to non-Catholics. The aim of the institute is to further a better understanding between Catholics and those not of their faith, particularly among Protestants and those belonging to the Eastern rites. The institute opened on November 5th with a lecture delivered by Don Louis Arrighi of Rome, entitled "Ecumenicity.." Other lectures have been planned on the following sub-

jects: the historical background of Eastern Christianity, the Greek Orthodox Church, Byzantine art and liturgy, modern paganism, humanism, the influence of economic and social conditions on religious problems, and other allied topics.

Dedication of the New North American College

An event of unusual interest and importance for American Catholics was the dedication of the new seminary in Rome for diocesan students from the United States. The dedication ceremonies took place on October 15th with the Holy Father coming in person to bless the splendid new building which will provide residence for over three hundred students. Present among the many dignitaries for the opening were three American Cardinals, Archbishops Spellman, Stritch, and Mooney, over thirty other bishops from the United States, and many alumni from the older college on the Via dell'Umiltà which was founded by Pope Pius IX in 1859.

In his address to the seminarians the Holy Father said that the completion of the college "lights a stronger flame of hope for the Church in the United States of America and in the world." He then went on to recall the dignity and responsibility of the priestly office and the spirit of martyrdom that it often demanded. "Imprisonment and martyrdom, We know," he declared, "do not loom on the horizon that spreads before your eyes. In an atmosphere of untrammeled freedom, where 'the word of God is not bound,' the Church in your country has grown in numbers, in influence, in strength of leadership, in all that makes for the good of the commonwealth. The college on the via dell'Umiltà has seen your priests increase from twenty-five hundred to forty-five thousand and more—proud and glorious tribute to the unselfish, clear-visioned Catholic family life that prevails among you; a mission country become a seminary of apostles for foreign fields. But the Church militant is 'one body, with one Spirit . . . with the same Lord, the same faith, the same baptism.' And that Spirit calls for more than a dash of heroism in every priest who would be worthy of the name, whatever the external circumstances of time and place."

(Oss. Romano)

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ENGLAND

Catholic Bishops to Petition for Sacraments in English

According to a leading article in the *Catholic Herald* of London for November 6th, the Catholic Bishops of England and Wales have authorised the translation into English of certain rites and blessings of the Church with a view to having the new forms sanctioned for use

by the Holy See. The work of translation has already been entrusted to competent scholars.

At the present time in England, the rubrics and texts for administering the Sacraments—excepting Confirmation and Holy Orders, and the Holy Eucharist in connection with the Mass—are contained in the Latin Ritual. This is the case also for many other blessings of persons and things. If the new plan is approved, however, parts at least of these rubrics and prayers now in Latin can then be substituted for by English forms.

The undertaking of the English and Welsh Bishops follows the permission already granted for the vernacular to several other countries, among them being: Austria, France, Germany, Indonesia, China, Japan, and India (for the Hindi language). It is also reported that the Bishops of the United States are submitting a like petition to the Holy See with the hope that permission will be forthcoming next year.

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GERMANY

German Christians Unite in Extensive Plan to Aid Refugees

A combined effort in Christian co-operation which unites Catholics, Evangelicals, industrialists, and government authorities in a drive to rehabilitate 10,000,000 refugees from Eastern Europe makes up one of the most striking phenomena of post-war Germany. This co-operative effort is known as the Corporation for Christian Reconstruction, and its most immediate aim is to provide homes and land in permanent towns for refugees from the East. Two of these towns are already under construction, and plans call for the establishing of several more in the near future.

Shortly after the formation of the Federal Government following the War, Chancellor Adenauer had appointed a Minister for Refugees to meet the problem their influx was presenting to West German economy. Temporary employment and relief schemes were attempted, but since these could not cope with the situation, a more drastic step was called for. It was at this point that Catholic and Evangelical leaders agreed upon a long range plan to incorporate exiled families into the West German Republic by establishing and building up new towns for them. It was a staggering undertaking, but with help from Church authorities, Government leaders, industrialists, social workers, and technicians, a great deal of progress has been made possible.

The Catholic representative of this national corporation is Fr. Felix Zu Lowenstein, S.J. who calls this experiment "an unprecedented effort . . . and by far the most hopeful and important social task ever undertaken by the Church in Germany."

Interviewed recently in England, where he was visiting for a study of the housing and social projects of the new towns there, Fr. Lowen-

stein said: "You may be surprised that little publicity has been giv to this nation-wide undertaking in which some of Germany's fin technicians and Christians are working side by side with representativ of the refugees themselves. Oddly enough, not many Germans a yet aware of its tremendous scope and promise. I regard it, howev as a critical challenge which we have met with the right mixture faith and realism. By her exertions now, the Church in Germany helping to heal a colossal running sore which could if unattend have crippled and destroyed all Europe." (*C. Herald*)

New Testament Scholar Becomes Catholic Convert

Dr. Heinrich Schlier, Professor of New Testament exegesis the Faculty of Protestant Theology at the University of Bonn h been received into the Catholic Church. Dr. Schlier has for son time been regarded as one of the leading Biblical scholars of German (*Oss. Romano*)

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SWEDEN

Creation of New Diocese

The Vicariate Apostolic of Sweden has been recently raised the Holy See to the rank of a diocese. This represents the third dioce to be set up in Scandinavia within the past year, and the first Sweden since the time of the Reformation. The first Bishop of th new see is the Most Rev. Johannes Erik Mueller who will have h residence in Stockholm. Bishop Mueller up to his appointment ha been Vicar Apostolic of Sweden since 1922. His Coadjutor, with t right of succession, is Danish-born Bishop Ansgar Nelson of the Ord of St. Benedict, who at the time of his designation as bishop was livi in the United States.

At the present time, Sweden numbers some 19,000 Catholics a total population of 7,000,000. Only 6000 of these, however, a natives of Sweden, the majority of Catholics being made up of Poli and Lithuanian refugees from Communist domination of their cou tries. Today there are about twelve or more full-size parishes Sweden, while working among their fellow Catholics are 46 pries and 150 sisters. (N C)

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SWITZERLAND

Protestant Theologian Advocates Confession

Following upon the publication of *La Confession* by M Thurian (1), of the Calvinist Community of Taizé, a noted Swiss th

(1) Reviewed elsewhere in this issue.

ologian contributed a recent article supporting the principal arguments of this study. He is Dr. Jacques Courvoisier, Dean of the Protestant Theological Faculty of the University of Geneva who expressed his views in the *Journal de Genève.*

In this article, Professor Courvoisier cited what he termed clear evidence that Calvin, the Father of Presbyterianism, believed in the basic necessity of sacramental confession.

"In the minds of the leaders of the Reformation," the theologian states in his article, "confession is not only an essential factor for self-control, a necessary means for moral health, but it is an indispensable element in the life of the Church, without which the Church is enfeebled and fettered in accomplishing its mission . . . Confession is not only a psychological necessity but a spiritual and ecclesiastical one as well, for without the personal and collective acknowledgment of sin there is no way open to pardon, and the idea of forgiveness is forgotten. The Church is by nature visible as well as invisible. It has need to have God's forgiveness made manifest to the individual and the group in express words."

Basing himself upon such principles, Dr. Courvoisier advocated the restoration of confession in Protestant churches, declaring that further study of their theology and more careful reflection would reveal to Protestant clergymen that they had authority to absolve penitents who came to them. In this he concurs with the view of Max Thurian. (N C)

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EGYPT

Cardinal Tisserant Visits Egypt

Early in November Cardinal Tisserant, Secretary of the Sacred Congregation for the Eastern Church, left Rome for an extended itinerary in India. En route he paid an official visit to Egypt where he presided at the inauguration of the new Catholic Coptic seminary at Meadi near Cairo, and blessed recent additions to the Maronite College in Cairo and the Armenian School in Heliopolis. He also blessed the Church of Our Lady of Fatima at Heliopolis and consecrated the new Coptic Catholic Cathedral at Assiout, in upper Egypt.

General Naguib, the President of Egypt, was in attendance at the blessing of the Maronite College and publicly thanked Cardinal Tisserant for the help he has given to Christians of the East, particularly to those living in Egypt. Following the ceremonies General Naguib and the Cardinal engaged in private conversation. (SICO)

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INDIA

Cardinal Tisserant's Itinerary

During November and early December, His Eminence, Eugene

Cardinal Tisserant, paid an extended visit to the Catholic dioceses of South India where Christianity, implanted according to a very ancient tradition by the Apostle St. Thomas, is in a flourishing condition. His Eminence, who brought with him from Ortona in Italy precious relics of the Apostle, was received with great enthusiasm by the faithful and was accorded a fervent welcome at each center he visited by civil authorities and leaders of non-Catholic groups as well. At Ernakulam, ecclesiastical capital of Malabar, which Cardinal Tisserant visited first, all the Oriental and many of the Latin bishops were present on his arrival and, together with many thousands of the clergy and laity, accompanied him to the center of the city, where festive welcome services were held in his honor. Here he announced the nomination of Msgr. Joseph Parekattil as auxiliary bishop of the Syro-Malabarese archdiocese. This prelate was consecrated by the Cardinal on November 30 in the cathedral of Ernakulam, with the assistance of the Latin bishop of Verapoly and the Malabarese bishop of Trichur.

In his extended tour, Cardinal Tisserant paid official visits also to the Malabarese dioceses of Changanacherry, Kottayam, Trichur and Palai, and the Syro-Malankara archdiocese of Trivandrum and the diocese of Tiruvalla. He was also received with enthusiasm by the Catholics of the Latin rite in their centers in this area. At Quilon the Cardinal blessed a new sanctuary dedicated to Our Lady of Fatima and at Palai presided at the initiation of the diocesan process for the cause of the beatification of Sister Alphonsa, a Poor Clare nun of the Syro-Malabarese rite whose heroic virtues are held in great esteem by the faithful. At St. Joseph's Seminary, Alwaye, on December 8 His Eminence ordained some eighty South Indian clerics to the priesthood and many more to major and minor orders.

The flourishing life of the Catholic Church in Malabar made a deep impression on Cardinal Tisserant, who especially noted the great numbers of vocations to the priesthood and religious life among the faithful of both the Oriental rites of South India. Other characteristics he noted were the deep piety of the faithful, their veneration for the Holy Father, the progress of their educational and charitable institutions, and the effect of their good example on those outside the Church. At Trivandrum he spoke of the personal sorrow he felt in the loss to the Syro-Malankara Church of its leader, Mar Ivanios, whose foresight had resulted in the building up of a strong organization that augurs well for the continuation of the Reunion movement.

(SICO)

Five New Archdioceses Established

A sign of the evident progress of the Church in India was seen lately from the creation by the Holy Father of five new archdioceses in India and one in Malaya. In addition to this major development, a new Indian diocese was formed from part of Goa and Poona, with

Igr. Miguel Jose-Rodrigues as its first bishop. This change brings he number of archdioceses in India to twelve.

The new archbishops and their sees are: Mgr. Nicola Kujur, S.J., f Ranchi; Mgr. Eugene D'Souza, of Nagpur; Mgr. Mar Gopu, of Iyderabad; Mgr. Thomas Pothacamury, of Bangalore; and Mgr. Peter .eonard, S.J., of Madhurai. (N C)

* * * *

JAPAN

Latest Figures on the Number of Catholics

According to late figures released by the Nunciature in Tokyo, he number of Catholics in Japan continues to show a steady increase. The over-all number of Japanese Catholics was given as 185,284 as ompared to 171,785 last year, a gain of 13,499. The amount of adult onversions was listed as being 10,669, while the catechumens under nstruction, when the statistics were issued, were 24,359.

Today there are 1048 priests working in Japan. Of these 238 are apanese secular and religious clergy, and 810 are priests from other ountries, almost all of whom belong to religious orders. Other mission vorkers include 191 Japanese and 143 foreign Brothers, and 2087 apanese and 917 foreign nuns. (N C)

* * * *

AFRICA

Important Meeting of Lay Apostolate at Uganda

The day which began the Marian Year also marked the opening of an impressive conference for the Catholic lay apostolate at Kisubi n Uganda. The meeting, the sessions of which lasted for five days, vas presided over by His Eminence, Cardinal de Gouveia, Archbishop of Lourenco Marques. The congress set a precedent by being the irst large-scale convention for the Catholic lay apostolate ever held n Africa.

Participants in the meeting came from Tanganyika, Kenya, the Belgian Congo, the Sudan, Rhodesia, Egypt, and many other localities on the continent. Other leaders from America and Europe were likewise present, including Mr. Douglas Hyde, now on the staff of the *Catholic Herald*, and Mr. Vittorio Veronese, prominent in Catholic Action work in Italy. In attendance also were delegates from the International Federation of Catholic Youth and from the International Secretariat of Lay Missionaries. The newly-consecrated prelate, Archbishop Knox, was present as the Papal delegate, and celebrated the solemn Mass which inaugurated the congress.

Reflecting the importance of the meeting was a message fro the Holy Father in which he emphasized the active rôle which shoul be played by the laity in Africa. He urged, besides, that layme should be well-grounded in Catholic principles and exercise corre judgment in confronting the current problems of the day.

(*Oss. Romano*)

Church's Concern for Racial Justice

Archbishop John C. Garner of Pretoria, South Africa, told th participants of a large Catholic rally recently that the Church fe bound to speak out if the enforcement of the new racial laws brin with it hostility towards human dignity. The Archbishop, who himself a native of Qumbu, South Africa, declared that the Churc was keeping in close touch with the present legislation affecting raci segregation. In the event of any unjust measures, as for exampl dispossession of racial groups without due compensation, or of law offensive to human rights, the Church, he said, would make her min known in very definite terms.

"The Church," affirmed the Archbishop, "is more than inte national. She is supranational and the mother of nations. Sout Africans are still all equally her children. There are no 'Europea or 'Native' churches where she is concerned. If Africans frequen one Catholic church rather than another, it is only because the dev tions and instructions are in their own tongue. But every Catholi church is the spiritual home of every Catholic, no matter what hi race or tongue." (N C)

Book Reviews

MAX THURIAN, a Brother of Taizé: *The Sacrament of Confession.* Paris, Neufchâtel, 1953. Pp. 184.

The better to understand Dr. Max Thurian's new book, it may be helpful to acquaint ourselves with its author. He refers to himself as a Brother of Taizé, in France; that is to say, he belongs to that community of Reformed Calvinist brethren who have taken up the rules of the monastic life, constituting thereby one of the most interesting religious phenomena of our day. The actual living out of the evangelical counsels—individual poverty, perpetual celibacy, community obedience, the daily celebration of a liturgical service, frequent participation in Eucharistic worship—all this is conscientiously observed as a means towards personal sanctification and, further, to better dispose the mind for promoting the end of the Ecumenical Movement, which is that of Christian unity. It is because of this that among the questions Dr. Thurian, in his last pages, proposes for the examen of conscience, there is found the following: Do I have—in faithfulness to my Church—a strength of belief victorious over prejudice, sufficiently open to every new and vital possibility, firmly hoping for the visible unity of the Churches, and working and praying for such an aim?" (p. 160). His book is witness to his integral possession of that good will which opens the mind to truth.

Many a page of this volume might be subscribed to by a Catholic. Among the points on which accordance with us is nearly reached, the principal one is the conception of penance as a Sacrament, while the Sacrament itself is defined as an efficacious sign of grace. The words of absolution are not a mere verbal formula whose whole effect would be to awaken faith in the sinner's mind, but operate by themselves the remission of sin: "It is not a question here simply of the ministry of the word alone, but actually of words and acts which operate what they signify. Christ does not say that sins will be forgiven to those who by faith will avail themselves of the promise of pardon announced by the preacher. He says, rather, 'Whose sins you *shall forgive*, they are *forgiven them*.' We have there an example of a sacramental action. In actual fact, following the theology of the Fathers of the early Church, the Sacrament exists when, according to the promise of Jesus Christ, the Church believes that God acts jointly and efficaciously in a sign which she imparts to the faithful" (p. 56). And a little further on he writes: "In the sign of absolution, God's mercifulness is not only proposed to belief and to prayer as a promise that can be made good, but those to whom the Church, basing herself on the Apostles and on Our Lord Himself, remits sin, (such persons) have their sins personally and actually remitted. The Sacrament of absolution confers efficaciously that which it signifies" (p. (5).

It follows, therefore, that the minister of penance possesses a special power, that very power that Christ conferred upon His Chur and which she exercises by means of her ministers: "The ordina minister of Confession is consequently he who has been ordaine (p. 119). In the formula of absolution, the minister, after havi recalled the institution of the Sacrament by Our Lord, speaks in t first person and says: "May Our Lord Jesus Christ absolve thee a I, on His authority, absolve thee from every fetter. I therefore a solve thee from thy sins in the name of the Father, and of the S and of the Holy Ghost. Amen" (p. 169). Thus, the efficacy of absol tion does not depend upon the confessor's virtue or from what may termed his spiritual authority. The authority he has received by H ordination suffices (pp. 120-121).

Absolution presupposes confession, and Dr. Thurian, who is we acquainted with history, acknowledges that private confession h always existed in the Church (p. 68). Again, it must not be simply general accusation of culpability: "It must be exact and concre Certainly its value does not depend on the exhaustive enumeratio of the faults committed; rather it is important to specify and to mak as precise and concrete as possible one's state of sin by confessin particular and significant faults" (p. 148).

In addition to this, sincere contrition is required on the part the penitent. "Christian faith holds that repentance is one of th elements necessary to the spiritual life, and there cannot be a re confession nor an absolving unless a deep contrition exists . . . It h for its unique object the state of sin freely accepted by a proud an selfish individual coveting independence. It is a sincere contritio resulting from an awareness of a lack of love for God and one's fe low men" (p. 99).

The entire book has as its principal aim the recommendation confession. Pastor Marc Boegner, one of the presidents of the Worl Council of Churches, acknowledges in his introduction that Prote tants make little use of confession and praises Dr. Thurian for havin put the question before the eyes of conscience: "Is the repugnance, he writes, "shown by most of the Churches of the Reformatio justified according to the teaching of Sacred Scripture? Does, or doe not, this attitude impede the development of the Christian life? D Thurian compels us to ask ourselves that question. It will no longe be possible for his readers to dismiss superficially or negatively th point of recognizing whether or not a Christian ought normally t have recourse to confession" (p. 7). The great authority which D Boegner enjoys among French Protestants gives to the sympathy h shows towards the present work a very real importance.

We have chosen thus far to emphasize a few of the positive ele ments in Dr. Thurian's essay. We could mention others, although o lesser importance. But we should be giving a wrong impression of th

book we are presenting if we were not to indicate as well the serious negations which are to be found in it, expressed or implied, with regard to the Catholic faith and which place it within the framework of Protestant teaching.

Let us consider some of his opposing statements. First of all, there is the question of the origin of power to absolve. Undoubtedly, this power comes from Christ who bestowed it upon His Church. Now Christ founded a hierarchical Church and determined this hierarchy. The Apostles alone and their successors have been sent as Christ Himself was. Powers are transmitted by succession and are not received after the manner of a delegation from the ordinary faithful. Now no one can give what he does not possess. Therefore, where there are neither bishops nor priests to be found whose powers by way of succession go back to the time of the Apostles, there can remain but simple laymen who have no power whatever to remit sin.

Luther and Calvin both wished that confession should remain free; they recommended it, but they did not admit its necessity. Dr. Thurian recommends it with a greater warmth than the leaders of the Reformation did, but we cannot see that he goes much further. To continue our observation—if it should be possible to obtain remission of serious sin by means other than the Sacrament of Penance (or at least by implicit reference to it), the institution of the Sacrament made by Our Lord would lose its force and perhaps its *raison d'être* as well. The Apostles were appointed as judges at whose tribunal sins must be referred in order to be remitted or to be retained. No other power has been established. Every sinner who can do so must have recourse to what was set up by Christ Himself.

This question of the necessity of the Sacrament is doubtless allied in the Protestant mind with that concerning the distinction between mortal and venial sin. If every sin were mortal, confession would become an intolerable burden. Yet Dr. Thurian states: "The distinction between mortal and venial sins is rejected by Protestant moral teaching" (p. 150). The author himself, however, is rather hesitant on the point. The following we may regard as his conclusion: "Every sin is serious; every sin may lead to the sin which results in death or the beginning of it: every sin must be confessed, whatever it be, if a person is aware of it. In following such a course of action (by refusing to acknowledge the distinction between mortal and venial sin) we thereby escape from moral levity; and by the same token we succeed in averting moral negligence by affirming the necessity of confessing every sin" (p. 154). Much could be said about the text we have just cited. The fact that a sin might lead to mortal sin does not make the first equally mortal. That moral levity which Catholics could avoid by confessing venial sins is hardly to be seen in the following quotation which is so thoroughly Catholic in tone: "Not for any created thing, nor under the threat of death, will I ever be induced to commit a

deliberate venial sin" (St. Ignatius of Loyola, *Spiritual Exercises*, "The Second Degree of Humility," Roman edition, 1928, no. 166). As for requiring the confession of every venial sin, certainly that would be an excessive demand. Would it not be more in conformity with ordinary prudence and Christian sensibility to distinguish between faults which are serious and those which are not? All of them can be forgiven since God is infinite in mercy. But a light fault is compatible with habitual charity just as thoughtlessness in a child is consonant with love for his mother. A fault which is not serious does not deprive the soul of life; it leaves it power enough to effect an act of love which can erase the negligence committed without any necessity of receiving the Sacrament of Penance.

In conclusion I should like to concur with a reservation made by Dr. Boegner: There is no need to treat of psychoanalysis in connection with confession, at least not to the extent that the author has done. Psychoanalysis is therapeutic, a process relating to the sick. Let us rather leave that to physicians, and let us not send our penitents to them in too facile a manner.

Notwithstanding the above observations which I have felt obliged to make, it is my opinion that Dr. Thurian of the Community of Taizé has accomplished a useful task by demonstrating with such weighty evidence the solid basis for confession. At the same time, I also believe he has made a positive contribution to the cause of Christian unity.

CHARLES BOYER, S.J.

Le Grand Retour - II, Le Saint Esprit, "Unitas," Couvent des Frères Prêcheurs, Eglise S. Pierre à Galata, Istanbul, 117 pp.

This collection of articles forms the second volume in the series of unity studies undertaken by the Dominican Fathers of the *Unitas* group at Istanbul. The first made its appearance in 1951 and was published under the same general title, *Le Grand Retour* (the Great Return). (Cf. *Unitas*, vol. III, no. 1, p. 61). The present volume was written with a view towards facilitating a better understanding between Catholics and dissidents of the East. As the subtitle indicates, the central theme of these articles concerns itself with the role of the Holy Spirit in the life of the Church and as the inspirer of that perfect unity willed by Our Lord.

On the opening page of this work there is printed a letter from Msgr. Montini, writing in the name of the Holy Father in appreciation for the first volume of these unity studies. The letter conveys to the Friars at Istanbul "the paternal encouragement of the head of the Church, always desirous of the adherence of all Christians to the sole genuine unity of the Church." The preface to this collection is con-

tributed by His Excellency, Paul Bertoli, Delegate to Turkey and administrator of the Apostolic Vicariate of Istanbul.

All the various sections of this book are the work of the Dominican Fathers under the direction of Fr. Dominic Caloyeras, O.P. A partial listing of the different chapter headings will reveal the lines along which the general theme has been developed: "The Significance of the Great Return," "Prayer to the Holy Spirit," "The Doctrine on the Procession of the Holy Spirit," "The Holy Ghost in the Writings of the Fathers," "The Assistance of the Holy Ghost in the Church of Jesus Christ," "The Gifts of the Holy Spirit," and "Our Pentecost."

In his preface, Mgr. Bertoli writes: "These pages, it seems to me, are of such a nature as to orientate souls towards unity of faith and of divine worship." Then further on he suggests: "I accordingly urge the faithful to read and study these pages with the intention of enriching their minds with truths which are rooted in the unity of faith." The quality of the articles that go to make up this volume fully justifies Mgr. Bertoli's endorsement, and with him we have good reason to feel that its unity-minded readers will draw fresh inspiration from its pages.

GERMANUS TOMAINO, S.A.

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CATHOLIC ECUMENISM

by Rev. Edward F. Hanahoe, S.A., S.T.D.

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Summary and Conclusions

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